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THE

AMRA CHOLUIM CHILLI

OF

DALLAN FORGAILL.

THE ORIGINAL IRISH AND LITERAL TRANSLATION.

O'BÉIRNE CROWE.

DUBLIN:

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NOW PRINTED FOR THE FIRST TIME FROM THE ORIGINAL IRISH

IN

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WITH

A LITERAL TRANSLATION AND NOTES,
A GRAMMATICAL ANALYSIS OF THE TEXT,
AND COPIOUS INDEXES.

BY

J. O'BEIRNE CROWE, A.B.;

GOLD MEDALLIST IN ANCIENT CLASSICS AND ANCIENT LITERATURE;
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IN IRELAND.

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BY THE EDITOR.

SCÉLA NA CSCRÓC (TIDINGS OF THE RESURRECTION), from Lebor na hUidre, with a Literal Translation.—*For the Editor. Dublin, 1865.*

DAM LIAC (DULEEK), ITS ORIGIN AND MEANING.—*For the Editor. Dublin, 1866.*

THE PAETH PIADA (GUARDSMAN'S CRY) OF ST. PATRIC, AND ITS ANCIENT PREFACE; from the Liber Hymnorum, T.C.D., with a Translation and Notes.—*The Journal of the Royal Historical and Archaeological Association of Ireland, for April, 1869.*

RELIGIOUS BELIEFS OF THE PAGAN IRISH, Essay on, *Ib.*

AIBED Ó ECHÁC MAC MAIREDA (THE DESTRUCTION OF EOCHO MAC MAIREDA); from Leb. na hUidle, with a Translation and Notes.—*The Journal of the Royal Historical and Archaeological Association of Ireland, for January, 1870.*

TAIN BO PRÁIC (THE SPOIL OF THE COWS OF FROICH); from the Book of Leinster, II. 2. 18. T. C. D., with a Translation and Notes.—*Proceedings of the R. I. Academy (Irish MSS. Series), 1871.*

SIABAR-CARPAT CON CU-LAIND (THE DEMONIAC CHARIOT OF CU CHUCLAIND); from Leb. na hUidle, with a Translation and Notes: and an appended Essay on the "Ancient Irish Chariot."—*The Journal of the Royal Historical and Archaeological Association of Ireland, for January, 1871.*

To John J. Campbell Esq.
from the Editor with his most
respectful regards.

THE EDITOR'S INTRODUCTION.

THE occasion of the composition of the Amra, or Elegy of Columb Cille, is fully stated in the ancient preface ; it is therefore unnecessary to repeat what is there already given. In order, however, that the reader may be able to carry with him from the outset a fair idea of both Author and Poem, I shall here quote a few passages from Colgan's Life of St. Dallan (*Acta Sanctorum*, p. 203, *et seqq.*).

"In the times of Aed,¹ son of Ainmere, monarch of Ireland, about the year of Christ 580,² there flourished in the same kingdom a man of illustrious ancestry, by name Eochaid, and by cognomen Dallan, who splendidly adorned nobility of race by great comeliness of virtues. He was born in a district of Connacht bordering on Ulster,

The following notes are Colgan's own : anything I add will be enclosed in brackets, and marked "ED." Colgan introduces his notes with the remark, "Because the acts of this saint have not come to my hands, these things which have presented themselves about him as worthy of remark, I have taken chiefly from the history of the Acts of the Synod of Druimn Ceta, and from the Life of St. Columb."

¹ *In the times of Aed, Monarch of Ireland.* So is expressly held in the Preface to the Acts of the aforesaid synod of Druimn Ceta, and in the Life of St. Columb, cap. 218.

² *About the Year of Christ, 580.* King Aed, according to the common catalogue of the kings of Ireland, and the Annals of Donnegall [Four Masters], began to reign in the year 571, or, according to others, 576, and he reigned 27 years. With his time then, and so in the year 580, St. Dallan flourished, especially since he lived after the death of St. Columb, who died, according to Ussher, in the year 597, or at least after the year 590. [The year 597 is the true date. See Dr. Reeves's Introduction to his Adamnan's St. Columba, p. lxxviii].—ED.

which the ancients called *Masrike*, and *Cathrige Sleacht*,¹ but which the moderns name *Teallach Eathach*.

His mother's name was Forchella,⁴ from whom himself, too, it is thought, is called Dallan Forgall,⁵ or Forcellius; and his father was Colla,⁶ son of Erc, of the race of Colla surnamed Uais,⁷ King of Ireland; his cousin-german was Maidoc of Ferns,⁸ the very renowned archbishop of Leinster, grandson of the same Erc from his son Sedna, or Sedonius.⁹

Colgan, after speaking of the great learning of Eochaid, and explaining the word *Dallan* (the blind), an epithet which he received from his having, through the severity of his studies, lost the use of his eyes, thus proceeds :—

“ He wrote in the native speech and in ancient style several little works, which cannot in later ages be easily penetrated by many otherwise well-versed in the old native idiom and antiquity; and hence they are illustrated by our more learned antiquaries with scattered commentaries, and as rare monuments of our ancient language and antiquity, it is customary to lecture on them, and expound them in the schools of antiquaries of our nation.

“ Among these is one panegyric or poem, now and

³ *Masrike, &c.* Thus it is held in the aforesaid Preface.

⁴ His mother's name was *Forchella*. Thus is it held in the same place, and is it gathered from Blessed Marianus Gormanus, and from the author of the Martyrology of Tamlacht, who calls him the son of *Forgall*. But his father was not called *Forgall* or *Forchella*, but *Colla*, . . . whence that was his mother's name.

⁵ From whom himself, it is thought, is called *Forgall*, or *Forchellius*. So the same Preface testifies.

⁶ But his father was *Colla*, son of *Erc*. So the same Preface, and the Life of St. Columb, cap. 2, 18, and the Genealogical Menologium, cap. 12.

⁷ Son of *Erc*, of the race of *Colla Uais*. Thus it is held in the same place, but the

Genealogical Menologium says that this *Erc* was, from his son *Feredach*, grandson of King *Colla*. But the Life of St. Maedoe, and others, say that the same *Erc* was the grandfather of both St. Dallan and St. Maedoe; but the grandfather of St. Maedoe was not the grandson of King *Colla*, but many degrees removed from him. . . . And this opinion pleases me the more, because it is more likely that those who lived at the same time were the same distance of degrees from the common trunk, than that one of them should be many more.

⁸ [Here Colgan refers to his Life of Maedoe, whose day is the 31st January]. —ED.

⁹ Grandson of the same *Erc* from his son *Sedna*. So the Irish Life of St. Maedoe, chapter 72, &c.

always held in great esteem, on the praises of St. Columb, and entitled *Amra Choluim Chille*,¹⁰ that is, “The Praises of Columb of the Churches.” The occasion of the composition of this little work is recorded to be as follows: After St. Columb had come from Britain to Ireland to settle certain disputes which had arisen between the monarch of Ireland, Aed, his relative, and the chiefs of Dal Riata and Leinster, and other subjects; and after he had attended before the same king, and the nobles of the kingdom, in a certain synod of Druimm Ceta, assembled for this purpose in the region of Cianachta,¹¹ while the assembly was being broken up, and all things were succeeding according to the wishes of St. Columba, with the hope of general peace and concord, St. Dallan comes to St. Columb, and offers him a certain poem, which he had composed in his praise. But while that poem was being partly read, and the holy man was strongly feeling certain sudden emotions of vain complacency, he was admonished by St. Baithene, his disciple, then standing near, that a great troop of evil demons appeared scoffing above his head, and when the holy man with astonishment saw the troop, he was struck with compunction of heart, and immediately he forbids the praises written by St. Dallan to be further produced or published: adding that no one [should be praised] in life, which he might badly end; that he alone who had run well in the *stadium*, and had ended his race successfully, should be praised after his death. And when Dallan could by no

¹⁰ *Amra Choluim Chille*, that is, *the Praises of Columb of the Churches*. I have in my possession one copy of this work, beautifully written, but, putting aside a few scattered commentaries which it contains, it is penetrable to a few only to-day, and these most learned. [I shall try to make the present translation rank me as one of the successors, though *longo interrullo*, of Colgan's “*peritissimi*.”—ED.]

¹¹ *In the region of Cianachta*. Druimm Ceta is a place in the Diocese and County of Derry, at the River Roe, to-day and always venerable especially on account of the many pilgrimages, and the public Theophory which, on the festival of All Saints, in memory of the aforesaid synod there celebrated, is there annually made, with an immense concourse from all the neighbouring districts.

contrivance obtain the publication of the praises he had written, he insisted that he might be allowed to follow out his [St. Columb's] life, in case that it should be happily ended, with praises after his death: and this he accordingly obtained.

“The Saint accordingly, having returned to Britain, died after some years, and immediately as soon as he died, St. Dallan received by angelic ministry the announcement of his death, and composed that very learned little work which we have mentioned: and when he had finished this, he was regifted with the¹² immediately-lost light of his eyes, and further received a promise that the person, who would recite these praises from memory and from mind, would close his life with a happy end.” Of the other works of Dallan, Colgan says:—

“He composed, also, another poem¹³ for the death and funeral praise of Senan, Bishop of Inis Cathaig (Scattery Island), which, on account of antiqueness of style and antique gracefulness, is among those fond of antiquity always in great esteem: and on account of the grace of preservation from blindness and other special indulgences, which are believed to be granted by God to him who recites it from memory, it is among devout persons held in great veneration.

He composed also a third little work in praise of St. Conall,¹⁴ surnamed Coel, Abbat of Inis Coel,¹⁵ in Tir Connail (now Iniskeel in Donegall). Of him also he

¹² [The meaning is that Dallan, to whom Columba allowed the use of his eyes while making the poem, lost that use immediately on finishing it, but was immediately regifted with it].—ED.

¹³ *Also another poem.* I have in my possession this little work, which can hardly be taken in to-day without illustrations of antiquaries. [There is a copy of this

Amra in II. 2. 16: T. C. D., and another in II. 3. 17: T. C. D., and fragments in various manuscripts].—ED.

¹⁴ *In praise of St. Conall.* This is recorded in the aforesaid Preface, but whether it is still extant or not is unknown to me.

¹⁵ *Conall, Abbat of Inis Coel.* This church is in an island, surrounded by the

begged strenuously that, by the intervention of his prayers and merits, he might deserve to enjoy the honour of a tomb the same with himself (that is, to be buried with him), and this, granted by the Divine goodness, he obtained."

The above extracts, regarding Dallan and his poetry, will be quite sufficient. I shall now proceed to give my reader the plan of publication I intend to adopt.

The work will be finished in two Parts. Part I. (the present) contains the Ancient Preface; the *Exordium*, or Prelude to the Amra and the Amra proper with their ancient commentaries, and a literal translation of the whole. Part II. will contain topographical, biographical, and historical notes; a critical and grammatical analysis of every word in the text, and copious Indexes. And as the Lebor Brec's¹⁶ Preface to the Amra supplies several important records omitted in that of Lebor na hUidle, this preface also will be given, together with the marginal notes and secondary glosses of the present copy, and with literal translations. The poetic characteristics of our poem will be examined in an Appendix, which will also say a word or two on Irish poetry in general. The text, to distinguish it from the commentaries, is given in large letters, and exactly as it stands in the original, and on the whole I have strong hopes that my Amra, when completed, will receive the approbation of my spiritual friends, St. Columb and St. Dallan above, as well as that of my literary friends here below.

DUBLIN, *August*, 1871.

J. O'B. C.

ocean, in the district of Tireconnail, which is called *Bogellaigh*, and in the diocese of Raphoe, and in this church St. Conall is venerated on the 12th May. [St. Dallan's day is the 29th January].—Eb.

¹⁶ A defect of one page in Lebor na hUidle is supplied from the Lebor Brec, which, though only a fragment, fortunately preserves the last leaf of the Amra, and the greater portion of the preface.]—Ed.

REMÉFOCU.

OC do'nd pjem[fr]ocul-ra cétur Óriúinn Ceta, ari iŋ
ann doronad in mó̄r-dáil Óriomma Ceta : in alio locó
im̄moro, doronad copp in immuin o ſeim immach, ut poſt
arrapet. In am̄pír Aedae meic Ánlerech dorisneadh :
peirro—Dallán Fórgaill do Mairriagib Maige Slecht :
tucait—ari poctam pichid dō ſeim, ɏ alúir pei pe. Tír
tucaite uero ari a tanc Colum Cille a hAlbain in
hÉ̄rinnd in tan ſin .i. do fúarplucud Scannláin Móir, meic
Cind Páelad, ríd Orraihe, fíruir in deočaid iŋ rátáigef,
ɏ do aptud inna filed in hÉ̄rinnd (ari nobar in innarba
ari a triondacl̄, ari nobid .xxx. i cléir cac olloman, ɏ
aixu. i cléir cac anraid) : ɏ do riðusgud etepí fíru
hÉ̄penn, ɏ Albain im Dal Ríata. ɏ iñ ed atberat no con
acca Colum Cille Ēpinn in tan ſin, ari nobid břéit dap
a fuiib : ɏ iñ ed fotera ſeim, ari pogell pemi ſeim ic
dui tariir na fregbaod Ērinnd o ſeim immac, dicen̄ :

Fil fuih glair,
Fégbair Épinn dap a hain̄ :
No con ácebá íarimothá
Fíru Ēpend nác a minna.

Cotudcain̄ iarlam Colum Cille iñ inn aitheac̄t oscur
coréppiacl̄ poctam pemi do fáelti fíri. Maid iar
rencl̄ap ele, im̄moro, ní eppiacl̄ neć pemi acht Óommhall
mac in ríd, ari atribuabart in rí co ná heippred neć pemi :
ari popitípí aní inn̄ o tanc, ɏ ní r'ba maī leip a
tiectam, ari ní n'bo áil leip aptud na filed, no tuarplucud

F O R E S P E E C H .

THE place for this forespeech, firstly, is Druimm Ceta, for it is in it was made the great meeting of Druimn Ceta: in a different place, however, was made the body of the hymn from that forth, as appears after. In the time of Aed, son of Anmere, it was made : author—Dallan Forgaill of the Masraige of Mag Slecht : cause—for reaching of heaven for himself and for others through it. Now there are three causes for which Colum Cille came from Alba to Eriu that time—namely, for the releasing of Scanlann Mór, son of Cend Faelad, king of the Osarians, with whom he went in pledgeship : and for the staying of the poets in Eriu (for they were in banishment on account of their burdensomeness, for there used to be thirty in the company of each *Ollom*, and fifteen in the company of each *Anrad*) : and for pacification between the men of Eriu and of Alba about Dal Riata. And it is it they say, that Colum Cille by no means saw Eriu that time, for there used to be a bandage over his eyes ; and it is it that caused that, because he promised before that at going past it, that he would not view Eriu from that forth, saying :—

There is a grey eye
That will view Eriu backwards :
By no means will it see afterwards
The men of Eriu or its women.

Colum Cille then came to the assembly, and several rose up before him for welcome to him. If it is according to another tradition, however, there rose not up one before him but Domnall, the king's son, for the king said that there should not rise up one before him ; for he knew that about which he had come, and his coming was not thought

Scannlaín. Comd aind reim pobannaí Colum Cille inni Domnall, ari robo airmeta connici reim. Ó do p'bu oclafar in rígam a bennachad, ari robo lep-mac di é : go iorfeirgais in cléipeá fíria, con érbairt-ri fíri in cléipeá : "Romór in corragecet fóri a tám." "Iri cét duitriu," ari in cléipeá, "bít fóri corragecet fóri a tám : iр cét duitriu," ari in cléipeá, "bít fóri corragecet." Comd aind reim popoaid-ri i cuijri, co raigair a hinsait fóri atéiriusud in cléipeig, co rofaiid ríde hi cuijri ele : co filet na dá cuijri rím o réim ille in Óruim Cheta, ut alii dicunt.

Táncatap íar reim na filid iр inn aipect ɿ díuan molta leo dó ɿ airdbri ainn in chiúil rím ; ocuř ba céol deiprcaigteec hé, ut Colmán mac Lénéne dixit :

Luin oc heolath, uingi o[c] dipnaiib,
Crotá hann áetece oc crioithaib rígna,
Ríg ic Domnall, uorð ic airdbri,
Adand oc cainnill, colc oc mo choile-ре.

ɿ in óen[þ]eict do gnítír in ceól rím. Cotámic míad menman do'n cléipeoch, co ríbo lán int áeri húar a chind ó demnaib, co rofaiid ríde in báitín reim, ɿ co rochairig ríde in cléipeá, ɿ co tuc in cléipeá íar reim a chend fo choim, ɿ con deipna atéig, ɿ co trúarraigair íar reim a chend ar a choim, ɿ co róemid ceomóri di a chind, ɿ co rofcáilit ar na demna riap in céo rím. Da cét déc van líin na filed, ut dixit quidam :—

Feict do Mael Choba na clíap
Ic hlbuij chind Trácta tícápi,
Da cét déc filed foippúair
Rep inni lbair aníap-thúair.
Coimmeid teóram bláidann bnd
Dorat dónib Mael Coba in cing :
Méraiid co lá bpátha brán
Do cheneol velba Óem'inn.

well of by him, for the staying of the poets, or the releasing of Scannlan was not pleasing to him. So that it is then Columb Cille blessed this Domnall, because he was reverent to that extent. So that his blessing was thought ill of by the queen, for he was a stepson to her : so that the cleric grew angry towards her, so that she said to the cleric : "Very great is the craneing on which thou art." "Thou hast leave," says the cleric, "to be on a craneing on which thou art : thou hast leave," says the cleric, "to be on a craneing." So that it is then she was turned into a crane, so that her handmaid took to reproaching the cleric, so that she turned into another crane : so that those two cranes are from that hither in Druin Ceta, as some say.

The poets after that came into the assembly, and a poem of praising with them for him, and *aidbsi* (chorus) is the name of that music ; and a surpassing music was it, as Colman Mac Lenene said :—

Blackbirds beside swans, ounces beside masses,
Forms of peasant women beside forms of queens,
Kings beside Domnall, a murmur beside a chorus,
A taper beside a candle [is] a sword beside my sword.

And together they used to make that music. Dignity of mind came for the cleric, so that the sky above his head was full from demons, so that this was manifested to Baithene ; and that he rebuked the cleric, and that the cleric after that brought his head under cover, and that he did penance, and that he raised after that his head from its cover, and that a great fog sprang from his head, and that the demons scattered from it before that fog. And twelve hundred was the number of the poets as a certain one said :—

As Mael Choba of the companies was once
At Ibar Chind Trachta in the west:
Twelve hundred poets—he them found
By the Yew in the north-west,
Refection of three melodious years
Mael Coba the chief gave to them :
It shall live to the day of pale judgment
For the well-formed race of Deman.

Co iorforr̄t Colum Cille iap̄ rein na filedu ɏ con eir̄bairt̄
r̄ri hAeo :

Cóimac can̄ buic̄ neoit,
Nuia molta, crína feoit:
Iþ ed polegur̄ iorð-craes—
Ceimmaiþ molteiar̄, maireiḡ áeret̄iair̄, A'ed!
Cáin in rúg aip̄ a raei-[f]aiḡteib̄ ruiḡthiari;
Maireiḡ in íat̄ ecnaip̄ aip̄teiar̄!
Aip̄ad cloé : cáin in réim piadair̄ bí:
Órfúar̄teit máim molteair̄d.

Dorjónad coindmed na filed̄ iap̄ rein fo E'penn ɏ
r̄iodiḡbait̄ iap̄ rein a clíapa .i. xxiii. i cléip̄ in Olloman
ɏ xii. i cléip̄ in Ánraid.

Iþ iap̄ r̄in bái Colum Cille i cunċið Scandlám̄ pop̄
Aeo, ɏ ni taip̄dað dō; con eir̄bairt̄ riuum̄ dan̄ r̄pi A'ed, ip̄
é nonḡebat̄ a arpa imme imm̄ iap̄meiḡi ce bé bale nobet̄,
ɏ jocomallad̄ amlaid̄. Colmán macc Comgellán, immoro,
ip̄ é r̄uc imm̄ b̄reit̄ etep̄ r̄ipu E'penn ɏ Alban, ɏ do Dál
Ríata do r̄ide; ɏ ip̄ r̄ip̄ dorjóni Colum Cille imm̄ báive
in t̄an̄ jopo lenam̄ béc̄ in Colmán, ut vixit̄ :

A chubur̄ con : a anim̄ ḡlan ;
Apo poic̄ ûnit̄ : dale poic̄ ûam.

ɏ arbejt̄ Colum Cille ip̄ é dogénad̄ p̄it̄engud̄ etep̄
r̄ipu E'penn ɏ Alban : ɏ ip̄ i b̄reit̄ r̄uc, “a pecc̄
ɏ a flóged̄ la r̄ipu E'penn doigréi,” ap̄ ip̄ [r̄]lóged̄ la
ponnais̄ doigréi : “a can̄ ɏ a cobac̄ la r̄ipu Alban ;” no,
“am muir̄-coblac̄ nammá la r̄ipu Alban: ó rein immac̄,
immoro, la r̄ipu hE'penn.”

Támc̄ iap̄am̄ Dallan, ap̄o-ollom̄ hE'penn in tan̄ r̄in
do acallam̄ Cholu[i]m̄ Chilli, comid̄ and̄ rogab̄ in rem-
focul dō : ɏ ni peleic̄ Colum Cille dō a vénam̄ reč̄ a-
pein̄, con vejnad̄ in amrif̄ a éipteáta, ap̄ arbejt̄ r̄pi

So that Columb Cille after that stayed the poets, and that he said to Aed :—

Cormac well broke battle,
 New [his] praisings, withered [his] jewels :
 It is it I have read wheel-poetry—
 A blessing that one is praised, woe that one is satirized,
 Aed !
 Fair the juice which from its free lawns is sucked :
 Woe the absent land that is satirized !
 Renowned ladder : fair the course they living drive ;
 The treasures of praisers remain.

The refection of the poets was after that made over Eriu, and their companies were diminished after that—namely [only] twenty-four in the company of the Ollom, and twelve in the company of the Anrad.

It is after that Columb Cille was making the demand of Scandlan upon Aed, and he was not given to him ; so that he said accordingly to Aed, that it is he [Scandlan] who would get his shoes about him [Columb] about midnight, whatever place he should be, and it was so fulfilled. Now, Colman, son of Comgellan, it is he who gave the judgment between the men of Eriu and of Alba, and he was of Dal Riata ; and it is with him Columb Cille made the embrace the time the Colman was a little infant, as he said :—

O tree of hounds : O pure soul !
 This is a kiss to thee ; deal thou a kiss to me.

And Columb Cille said, it is he who would make pacification between the men of Eriu and of Alba : and it is the judgment he gave, “ Their expedition and their hosting with the men of Eriu always,” for there is hosting with territories always : “ their tribute and their exaction with the men of Alba ;” or, “ their sea-gathering only with the men of Alba, but from that forth with the men of Eriu.”

Then Dallan, chief Ollom of Eriu that time, came to converse with Columb Cille, so that it is then he recited the forespeech for him : and Columb Cille did not allow him the making of it beyond that, that he should make it

marb bair chubaid : ḡ iр do cénnaib rioghíall Dallán a dhíain do dénam. Óigairingear třá Colum Cille do Dallán minarpa ḡ torpe in talman aр in molad-řa, ḡ ní raibh, ach nem dó féin ḡ do cecc oén non-gebad caic via, ḡ dofucébad etep chéill ḡ fóigur, ut quidam vixit :—

Ampa Colum—caic via
Cep é nodgeba co pollan,
Roría in fiont-[ř]lait̄ fia,
Roíp Dia do Dallán.

Tří comaréa, immoro, dorat Colum Cille dó in tan dogénaid .i. marcas eic alaid noimíffed dó étrœct Colum Chilli, ḡ in cétna foccul noráidfed in marcas commad hé torac in molta, ḡ a ruile do lécu dó céim nobet ic a dénam. Ic Ač Féne dan im Mide doronad in molad-řa, ut Mael Suthain vixit : adréct, immoro, Férfomnach, comarba Colu[í]m Chilli, iр íaq Slige Arpaill iocanad, ó tā Dún nan Arpbeo eor in cpoir ic Tis Lommá[í]n. Anamain etep dá nin impo .i. nin i torruic in molta ḡ nin in a depiud .i. “Ni dir [ř]céoil” ḡ “Nimúain.” No iр gobul vi .i. peene de-chubaid .i. dá ron no a tří do tinnpcetul o aén fio beor .i. diaid indiatd, ḡ ron o fio iр écpamail in a vídai pide.

Dia, Dia, ḡc. Iр aipi emnar in cét focal aр abela, no aр lainni in molta, ut ept, Deup, Deup meup, ḡc. Iр é, immoro, a anm rein lap in Dóedel “atérruic in guthn gnát,” ari bíti tří quale cormaile labartha ic fileabaid na Dóedeilge .i. aatérruic in guthn glát, ḡ anfri-mod, ḡ adíabul, ḡ iр í ro aične ceccai dib. Iр é int aitérruic quidem emnad óen-focul in oen-imud iр inđunn ḡ cen lenamain dé ó fén immac. Iр é, immoro, anfri-mod a innifrein o muđ munu .i. int óen-focul do páv

in the time of his death ; for he said, to one dead it was fitting : and it is of headlets [*capitula*] Dallan proceeded to make his poem. Now Columb Cille promised to Dallan the gifts and products of the earth for this praising, and he did not take them, but heaven for himself and for every one who would recite it each day, and would understand it between sense and sound, as a certain one said :

Columb's Amra--every day
 Whoever will recite it completely,
 Will reach the good bright kingdom
 Which God granted to Dallan.

Now three signs Columb Cille gave him the time he should make it--namely, a rider of a speckled steed would announce to him the death of Columb Cille, and the first word the rider would utter, that it was to be the beginning of the praising, and that his eyes would be allowed to him, while he should be at the making of it. At Feni's Ford again in Mide [Meath] this praising was made, as Mael Suthain said : Ferdomnach, however, successor of Columb Cille, declares it is behind Assal's Way it was chanted, from where the Fort of the Balustrades is to the Cross at Lommán's House. *Anamain* between two *Ashes* this ; that is, *Ash* in the beginning of the praising, and *Ash* in its ending ; namely, *Ni dis [s]ceoil* and *Nimuin*. Or it is *fork of two*, that is, bi-rhyming narration ; that is, to begin two sounds or three from one tree still ; that is, one after another; and a sound from a tree which is different after that.

"God, God," &c. It is why he doubles the first word—on account of the rapidity and avidity of the praising, as is, *Deus*, *Deus meus*, &c. But the name of that with the Goedel is "return to a usual sound ;" for there be three similar standards of expression with the poets of the Goedel ; that is, *re-return to a usual sound*, and *renarration mode*, and *reduplication*, and this is the mark of each of them. The "return," indeed, is a doubling of one word in one place in the round, without adhering to it from that forth. The "renarration mode," again, is renarrating from a like mode ; that is, the one word—to say it frequently in the

commenit ip ino fund con etaritai dect pocul ele etarriu, ut eft hoc .i.

Ric in riébe ritlaſt mag,

Ric in dām trí coécait glond :

Ric in gilla gurmar, gand,

Foiracaib Cú Ónige donn.

Iþ é, immoro, adiabul .i. afilliuð .i. do-emnað, ut ejt hoc, .i.

Aður, áður, iap céin céim,

bít i péin þein, ní rít rit :

Amal cár cár, co brátt brátt,

In cecc trátt trátt, cið pcít pcít.

Da efnail vís fo ip ino remfocul-fo—atérruð in guén gnátt, ocup ainnri-mod : ainnre-mod, immoro, namma fogabari i cuipp ino immuin.

DIA, DIA—DORROGUS RIA TIAS INN A GNU'IS .i. atagur Dia, no gudim Dia, riáriu thíaf in a gnýr, no in tan, no ino inbaind tíaf.

CÚLU TRÍ'A NEIT.—Foptced, no foptmolad fil hic : ɿ con na bitír gnée foptceda, foif in dióneò ɿ doéneò ɿ cennacrop, ut quidam dicunt. Bid van néit .i. guin, ut dicitup :—

Rob é do lect i fárite

Iap do néit réol riþaiéte :

Ructap i capp indiand píll

Do [f]racc, a fcaíl, vi á coem-chill.

.i. Amal téit cappat fepda tré éat, co pop amlaid dect m' aním-reia tría éatn [v]emna doéum nime.

CÚLU .i. foptced fund incondilid, ap ip “cul” in pocul gnáttac, acé poteill in filí .u. fund do línat na filidecta ; no, do vúniéntigud na pocul tría dígbail ocup tría tórmach ocup tría inéumrsgusud do dénam intib. ɿ atát trí gnée faipl .i. dióneò ɿ doéneò ocup cennacrop.

round, with an intervention of other words between them, as is this :

Came the foam [which] the plain filters,
 Came the ox through fifty warriors ;
 [So] came the keen, active lad,
 [Whom] brown Cu Dinisc left.

But “reduplication” is, namely, “refolding;” that is, “bi-geminating,” as is this :

I ask, I ask, after long, long,
 To be in pain, pain, not peace, peace :
 Like each, each, till judgment, judgment,
 In each time, time, though fatigue, fatigue.

Two divisions of these in this forespeech : “return to a usual sound,” and “renarration-mode;” but “renarration-mode” only in the body of the hymn.

GOD, GOD—I HAVE ASKED HIM ERE I COME TO HIS FACE.
 .1. I implore of God, or I ask of God ere I come to his face, or the time, or the period I come.

FOR CHARIOTS THROUGH BATTLE.—“Obscuration,” or “superabundance,” here ; and that appearances of “obscuraction” might not exist, the “be-heading,” and “bi-heading,” and “head-changing” have been established, as some persons say. “Neit” also means, that is, *wound*, as is said :

May thy monument at dawn-breeze be
 After thy death-wound a sail ever to be driven ;
 Borne may [she] be in a chariot after a horse
 Thy wife, O hero, to her beautiful church.

That is : as a serrated chariot goes through battle, may it be so my soul shall go through the battle of demons to heaven.

“Obscuration” here in a special way, for *cul* is the usual word ; but the poet added *u.* here for filling of the poetry ; or for making the words hard to be known through diminution and through increase and through immutation being made in them. And there are three forms on it, [on “obscuraction,”] that is, “be-heading,” and “bi-heading,” and “head-changing.” The “be-heading” is—to cut its own head

Iþ é in viñned a chend do gait do'nd [f]ocul ɿ cen ní ele in a inad, ut viñit poeta :—

Dál þouáluþ—móp in baer—
Iþ ind aþur huar Óhuium :
A mmo Chomðiu, a þí þú þá,
þui biu ba bér ni ȳiæf.

“Rú þá”—iþ é in deßmeiect and rein : aþ iþ “þún þán” þodleæt. Iþ e, ueþo, in doçned da cend faiþ .i. a cenn þein ɿ cend ele ; ɿ commau é a dílej in littip dëvenac ind [f]ocul do emnæd, amal doßnetea “benn” do'ndi aþ “ben,” ut dicitup :—

Lainn fípi néit fadb coþera ;
Téit dáið De demin ni teþda ;
Foppum tend do ȳrund o tga ;
Ðnat cenn i ȳrúb Chon e tga.

Commad hi pét nobéte in deßmeiect híc .i. a chend fém fop ind [f]iþ út ɿ cenn neic ele in a láim ; a t cêna iþ in eplabha f gtaip inna hajpti ɿ ní hi pét. Commad hé in deßmeiect híc “ní teþda,” aþ potuilled “da” fopp in focul cept : a t cêna incþe tarp rein, aþ ní “deicned” iþn d lri topma  rillaiþi, a t iþ “fopmolad filed ;” ɿ é þo a deßmeiect riðe :—

Céim o lo aib do línn ól
Co glo aib clú nad gando ón :
Te t þec eo u i cind ȳpíce—
Mai  bethu im bite annón.

Cade din in deicned iþ ind þundo atþubrjummaþ. “Lainn fípi ɿc. Nín. “Tenn” do dénam do'nd ni aþ “ten” .i. tene, aþ daig go þo[þ]ueþrat do “chenn” : ocup décned iþn d lri rein. Iþ amlaid þo, immopo, deßmeiectangtip na heþnaili-þea in aluþ libþip .i. viñned amal atá “dochurin” .i. tellad a chend dé .i. ’n “et,” aþ iþ “docuþ[í]net” þobui de þriuþ. Iþ e, immopo, in deicned, ut eþt “maelan” .i. “án” in cend ele : iþ é in cendna þor, ut eþt “penchar,” aþ iþ “fenchar” þobui de þriuþ. Iþ e þo incþe had nan deßmeiect-þea .i. ni viñned iþn d lri d gb il rillaiþi ɿ ni viñned iþn ind aþ[þ]aðe ciped aþile. Aþaill anu dan, iþ

off the word and without anything else in its place, as some one said :

A meeting I appointed—great the folly—

In the stand above Druimm :

O my Lord, O king of noble mysteries!

&c.

“Ru ra”—it is the example there ; for it is “run ran” that was lawful. But the “bi-heading” is—two heads on it, that is, its own head and another head ; and that its propriety may be the doubling of the last letter of the word, as if *benn* were made of what is *ben*, as is said :

The desire of a man of battle [is] purple spoil ;

God’s fire comes gloomy, not rare ;

A strong stroke [is] from a shaft of eight hands ;

Usual a head in the fist of Cu of deadliness.

So that it be in matter the example may be here, that is, his own head on that man, and the head of another one in his hand ; but yet it is in speech these proprieties are viewed, and not in matter. So that it be the example here, “*ni tereda*,” for “*da*” was added to the proper word ; but yet that is criticized, for the increase of a syllable is not “bi-heading” according to propriety, but it is a “super-abundance of poets ;” and this is the example of that :

Advance from lakes for a net of twists,

With celebrities—a fame not narrow this :

Coming past horses in the end of a territory—

Good the life in which there is plentiness.

What, then, is the “bi-heading” in the round we have spoken. “*Lainn fir, &c.*” Not difficult. To make *tenn* of that which is *ten*, that is, *fire*, with a view that it may answer to *cenn*, and that is “bi-heading” according to propriety. The following, however, is the way these divisions are exemplified in other books, that is, “be-heading” as is *dochusin*, that is, cutting its head off it ; that is, the “et,” for it is *docuis[i]net* it was formerly. But the “bi-heading” is as is *maelan*, that is, *an* is the other head : the “headlet-changing” is as is *senchas*, for it is *fenchas* it was formerly. The following is the criticism of these examples, that is, diminution of a syllable is not

iat na focail gnátaí inbriu “docúrin,” ḡ “maelán,” ḡ “penchar.” Is é an appatáib din atá deirmeirectha rúnnt: aip roptar iat na focail gnátaí acu ríde “docúrinen” ḡ “mael” ḡ “penchar.” Is é, immoro, in cennacórop inbriu “penchar” do denam do’nd [f]ocul aip “penchar :” aip iŋ é in gnátaí inbriu “penchar,” ut dicitur :—

Péigrait filid Fáil ipor
Penchar co feig la Féigdor :
Mao íar mal caic maige immac,
Dorrónigre dóine Dubtac.

“Penacar :” iŋ é in deirmeirect ann rein .f. aip .r. and. Is cumma doignístepr i toruc ḡ in deiriud pocul in díched ḡ in cennacórop: in deiriud, immoro, pocul namma aip gnátaí dóched do dénam. Ni aicceam dan ic fileabáib na Óaedvelge ainn rám fop dígbail littri ḡ pillabi amal atchiam fop tormaí littri ḡ pillabi .i. “dóched” tormaí littri ḡ “fomolad” tormaí pillabi.

DIA NIME NIMREILGE IL LURG IN EIS-
THIAR AR MUICH DI Á MÉIT .i. Aip pélad
fírinne atbep “Óia nime,” no di á fír con naí Óia aip
íodal. “Nimreilge il lurig nan demna oc an dentar égem
aip mét am muice.”

ÓIA MAR MO ANACCOL DÉ MU R TEIND-
TIDE ÓIU-DÉRCN DÉR.i. Mór-Óia do mm ’anaccul
aip immed in tened, bale i teilgítip déra co cian ic o
déicfin .i. aip fit mup immed, ut dicitur :

Múr immed tall ip inb pecht,
Coip búaib ip bpíathap láin-cheprt :
Ón bale, dív dúthraig lat,
Cul comet, ip cul cappat.

Óiu-deipe dan noinen compositum o Latin occup Scotic.

“beheading” according to propriety, and anything else is not “be-heading” according to the antiquity. Another thing in the case too—the usual words at present are—*dochusin* and *maelan*, and *senchas*. According to the ancients then examples are here ; for the usual words with them were *docuisinet*, and *mael*, and *fencas*. But the “head-changing” at present is to make *fencas* of the word which is *senchas* ; for the usual at present is *senchas*, as is said :

The poets of Fal have viewed here
The Fenchas with illumination by Fergus :
If it is in reference to the poet of every plain forth—
Dubthach has surpassed men.

“Fenachas :” the example there is *f.* for *s.* It is alike in the beginning or in the end of a word the “be-heading” and the “head-changing” are made ; but in the end only of a word it is usual to make the “bi-heading.” We do not see again with the poets of the Goedelic a different name for diminution of a letter and of a syllable, as we see for increase of a letter and of a syllable, that is, “bi-heading” increase of a letter, and “superabundance” increase of a syllable.

THE GOD OF HEAVEN—MAY HE NOT ALLOW ME INTO THE HOST IN WHICH THERE IS CRYING ON ACCOUNT OF SMOKE FROM ITS GREATNESS .i. For the manifestation of truth he says, “God of heaven,” or from his knowledge that he is not a God who is an idol. “May he not allow me into the host of the demons, with whom crying is made on account of the greatness of their smoke.”

GREAT GOD MY PROTECTION FROM THE FIERY RAM-PART OF LONG EYES OF TEARS ! .i.—Great God for my protection against the fence of the fire, a place in which are shed tears for a long time a-looking on it. That is, for mur means fence (*immed*), as is said :

“Mur” [means] *fence* beyond in the law.
“Coph,” *victory*, and a full-right *word*.
“Du” [means] *place*, “du” *inheritance* with thee.
“Cul,” *protection*, and “cul,” *chariot*.

“Diu-derc” accordingly is a noun compounded from

Óiu .i. incian : uepc .i. fúil, ut dixit Þráinn ingen Cormaic fíri Find :

Þil dune,
Rípm [b]ad buðe lem óiu-uepc,
Aþ a tƿibrind m bið ule,
A meicc Maire, cíð viúbept!

DIA FIREN, FIROCUS, CLUINES MO DO-NU'AILL DO NIM-AT NEL .i. Dia fíróen, no Dia na fíréen. "Þip-ocur" .i. quia eft Deuf ubique et prope omnibus inuocantibus eum. Mo do-nuáill .i. mo do nuáill .i. núaill mo éuipp ɏ m'anma iapí nelaib eo íath nime : no, núaill fetaplance ɏ nu-finad. No, "mo do-nuáill" .i. mo do núaill .i. mo núaill do .i. do Dia. Bíð van "íath" mino ɏ "iat" fepando, ut dicitur :

Fó ainn do maið íp do míat,
Fí ainn d'ulc íp d'anriat :
A'n fír íp ní fopur fand,
Íath mino ɏ íath fepando.

Latin and Scotic. “Diu,” that is, *long*; “derc,” that is, *eye*: as Granne, daughter of Cormac, said to Find:

There is a person,
For a long look at whom I should feel grateful,
For whom I should give the whole world,
O Son of Mary, what a privation!

GOD RIGHTEOUS, TRULY NEAR, WHO HEARS MY SAD WAIL TO THE HEAVEN-LAND OF CLOUDS .I.—Righteous God, or God of the righteous. “Truly near,” that is, because God is everywhere, and near to all who invoke him. “Mo do nuaill,” that is, my two wails; that is, the wail of my body and of my soul behind clouds to the land of heaven: or, the wail of the Old Law and of the New Testament. Or, “mo do nuaill,” that is, “my to him wail,” that is, my wail to him, that is, to God. “Iath,” again, means a *diadem*, and “iath,” a *territory*, as is said:

“Fo” [is] a name for *good* and for *honor*,
“Fi” [is] a name for *bad* and for *disobedience*:
“An” [means] *true*, and it is no weak knowledge,
“Iath” [is] a *diadem*, and “iath” is a *territory*.

amra cholium chilli.

[CAPITULUM I.]

DE MÆSTITIA OMNIUM RERUM IN MORTE COLUMBAE, VEL DE
EXITU COLUMBAE.

1. **N**i Ól[s] scéoil d'Uae Néill, .i. Ni cen
pcél, no m̄ dir in pcél, no ní dir in pcél d' Uib
Néill Colum Cille do éc : no, “d'Uae Néill” .i. do innui
Néill. No, m̄ vi[r] pcéoil .i. ní dúte pcéoil .i. m̄ ba pcél
do duid .i. clocháigfitear.

2. Ni uchtat o'en-maigé mor-maird,
mor-deilimn Ól[þ]olainȝ, .i. Ni do oen maig ar
ucht, no ar íaċtao, aċċ tótír campif. If̄ maig mōr
eġteċt Colum Cille. “Deilm” .i. n̄ mōr in cpiċi ɻ in
cumf[c]uġud támic if̄ inn Ħepino la heġteċt Colum Cilli
.i. ar fit deilm .i. topand, no ċħorxt, ut dicitup :

Atá ben if̄ típ,
Ni apap i a hau[n]m,
Maivid eji a deilm,
Amal ċloriċ a tailm.

3. Ris re' asneid colum cen beit, cen
chill.

Rip nád rip,
O' piċpa co teċ a piġ:
Cóic bař luġu inn [v]ia pim
Inná Finnia pind penċaid?

.i. If̄ dīl[þ]olainȝ dūn in pcél if̄ ino jé in aji nētej dūn
Colum Cille do eġteċt. “Cen bit” .i. cend a beit im

THE AMRA OF COLUM CILLE.

[CHAPTER I.]

OF THE SORROW OF ALL THINGS IN THE DEATH OF
COLUMBA, OR OF HIS DEPARTURE.

1. NOT A TRIFLE OF A STORY ABOUT THE DESCENDANT
OF NIALL. .i. Not without a story, or not trifling the
story, or a poor thing is the story for the descendants of
Niall—Colum Cille to die : or, “d’Uae Neill,” that is,
for the posterity of Niall. Or “ni di[s] sceoil,” that is, not a
folly of a story, that is, it is not a story about a fool, that
is, it shall be celebrated.

2. SINGLE PLAINS SIGH NOT GREAT WOE, GREAT
RINGING UNBEARABLE. .i. It is not for one plain that sighing
is, or that shouting is, but for all plains. A great woe is
the death of Colum Cille. “Deilm,” that is, great is the
trembling and the commotion that have come into Eriu
with the death of Colum Cille : for “deilm” means that
is, *sound*, or *noise*, as is said :

There is a woman in the land,
I do not tell her name :
Her ringing bursts out of her
Like a stone from a sling.

3. WHEN THE TALE RELATES COLUM WITHOUT BEING,
WITHOUT CHURCH.

A tale which is not true :
When he will have come to the house of his king,
Of what will he be less that day,
Than Finnia fair, the sage ?

That is, the tale is unbearable to us in the time in which
it is related to us that Colum Cille is dead. “Cen bith,”

bíte, no im bechtad : “cen chill” .i. cen a beit i cill. Ríp .i. rcel, ut eft in Immacallaim in da Thúapad .i. áil píg pípi péoi : no, im bheteb Nemed, ut dicitur—ní díl dáimi pípi .i. ní fil aipptiuð dáimi do rcelaib oca. No, combad ed bad choip and—cen díl dámi pípi .i. cen díl óegidecta in rcelaig : aip bíd pípi .i. rcelaig, ut dixit Copppe mac Etain ír ind áip dopigmi do bher mac Eladan :

Cen éolt aip cráib cepríne,
 Cen geirt feirbba fop an aifra atípni ;
 Cen aðba fír fóndubha dirorci,
 Cen díl dámi pípi : pob ren bhríre.

7. I Ír í fein cét áepli dopónad in Eriinn.

4. COI INDIA DUL DO? .i. Coi .i. quomodo : “india” [.] inníppfer .i. cia erut inníppfer dún de? No, “cói” .i. conair .i. cia conair inníppfer dún de? No, pob dún cecc dune in a condelg-fom co Indía.

5. SCEO NERA. .i. Sceo 7 céo 7 neo trí comac-comail Góedelge .i. cír Nera mac Mornaing, no Nera mac Find-chuill a Síob—ní cónsparad a arnéis : no pob dún fide in atfégad Cholum Chilli.

6. IN FAITH DE' DE'DE SI'ON SUOIOTH, IS NU NAO MAIR. .i. Ip nu atbath in faith Dé poruidertar fop deir in Siom nemdaí : no, dan in faith Dé noairneved in fuodisud biar in iat Sion : no, in faith poruidertar fop deir Dé in Sion.

7. NI MARTHAR UEND. .i. Ní marthap ocund ; no, ní fil mórat ocund hi fecht-ja ; no, ní fil nech di aip mórad ocund.

8. NI UES ANIMA AR SUI, AR DONCON-DÍATH. .i. Ní fil ocund nech lefftair, no foillriger aip an amain i fecht-ja, aip atfullai úain in fath cain aip

that is, without his being in the world, or in life ; "cen chill," that is, without his being in a church. "Ris," that is, a *story*, as is in the Dialogue of the Two Sages : "A king's delight is smooth stories ;" or, in the Bretha Nemed, as is said, "Not a sufficiency of a company's stories," that is, he has not a company's delighting of stories. Or that it may be it that were right in it—"Cen dil dami risi" (without a sufficiency for a company's story-teller), that is, without a sufficiency for the entertainment of the story-teller : for "risi" means, that is, a *story-teller*, as Corpre mac Etain said in the satire he made for Bress, son of Elada :

Without fruit on branch of *cernine*,
Without a cow's milk on which a calf may grow,
Without a man's residence may he wander lightless;
Without a sufficiency for a company's story-teller :

Be it the prosperity of Bress !

And this was the first satire that was made in Eriu.

4. HOW WILL A SIMPLE ONE TELL OF HIM ? .i. "Coi," that is, *how* : "india," [that is], *will tell* : that is, what manner will a simple one tell of him ? Or, "coi," that is, *way* : that is, what way will a simple one tell of him ? Or, every person was a simpleton in comparison with him to India.

5. EVEN NERA. .i. *Seeo* and *ceo*, and *neo*, (are) three conjunctions of Goedelic. That is, even Nera, son of Morand, or Nera, son of Find-choll, from the Sidè—he would not master the relation of it ; or, he was a simpleton in comparison of Colum Cille.

6. THE PROPHET OF GOD, WHO BY SION TOOK HIS SEAT, IT IS LATE HE LIVED NOT. .i. It is lately died the prophet of God, who took his seat on the right of the heavenly Sion : or again, the prophet of God who used to relate the sitting which will be in the land of Sion : or the prophet who took his seat on the right of God in Sion.

7. THERE IS NO MAGNIFYING WITH US. .i. He is not magnified with us, or there is not a magnifying with us this time, or there is not any for our magnifying with us.

8. SOUL'S LIGHT, OUR LEARNED ONE IS NOT, FOR HE HAS BEEN HIDDEN ON US. .i. There is not with us any who benefits or illuminates our soul in this time, for our learned

run. No, "condio" i. pallim i. intí nofáilleod o fórcetul bhéntaib aip cinad ḡ aip tairgabail. No, ni lefaigneod aipn anmain aip run, aip róforlgeod epong i. condituf].

9. CONRO'ETUR biu bat̄h. i. Intí nochointead, no nocométaid aipm biu aetbat̄: no intí nochointead aipm biu co caim, atbat̄.

10. AR DONBATH b̄o ARN AIRCEND A DILS[€] i. Atbat̄ aipund intí o'm ba ipcend aipn áilgusip d lígtheic, aip dobered dún cecc ní ba ail dún co g lígthech. No, intí bá aipcend fír aipcefrecht aipn adlaise, atbath.

11. AR DONBATH ba fíadat̄ FÓIDÍAM. i. Atbath̄ eipund intí nodfaidmír co aip fíadat̄ i. co aipn Dia math i. aip teged a ríriut fóir nem cecc daipdáin.

12. ARA NI 'N PISSÍD FRISBERED OMNU HUAIN. i. Aip ní beped intí dobered fír-pír dún: no, fír áit co na bidimecla ocund. No, in fírid téged úain in l'a.

13. AR NI 'N TATHRIT̄ DO SLUINED FOCUL. FÍR i. Ní aitpechtend cocund intí nopechtead úain ḡ nofaluined fír focul; no, ni éic di áip tathreor i. di áip rírhusud.

14. AR NI 'N FORCETLAID FORCANAD TUATHA TOI. i. Aip ní maipl in fórcetlaid nonfórcanad na túat̄a com bítip inn a toft: no, nofórcanad túatha im denam toi: no, in fórcetlaid nofórcanad na túat̄a bat̄ar im T̄ai i. ainm ríotha in Albain.

15. huius b̄it̄h ba haē hé. i. Robo leffream int ule b̄it̄. No dan i p intípecht fíḡt̄air and i. "hé" i. t̄rúag. i. i p t̄rúag atat̄ atphreb̄t̄aide in betha ríobo leffream: i p c̄rot cen c̄eír iatphide ḡ i p cell cen abait.

16. IS CRUIT CÉN CÉIS, IS CELL CÉN ABAIT. i. Céír ainm do c̄ruit bic b̄if i comáitecht c̄ruitte móipe hi compinn: no, ainm do'n delgáin bic

one has gone from us to a fair land. Or, "condio," that is, "*I salt*" : that is, he who used to salt from instruction the stench of our crimes and of our transgressions. Or, our learned one does not enlighten our soul, for he has been covered on us .i. "conditus," (he has been buried).

9. WHO USED TO PRESERVE ALIVE, HAS DIED. .i. He who used to indulge, or who used to guard our living, has died ; or, who used to kindly indulge our living, has died.

10. FOR HE HAS DIED ON US, WHO WAS OUR CHIEF FROM RIGHT. .i. He has died on us, from whom was certain our lawful importunity, for he used to give us everything that was pleasing to us lawfully. Or, he who was sure for the commiseration of our vilenesses, has died.

11. FOR HE HAS DIED ON US WHO WAS GOD'S MESSENGER. .i. He has died on us, whom we used to send to our *Fiada*, that is, to our good God : that is, for his spirit used to go to heaven every Thursday.

12. FOR THE SEER IS NOT, WHO USED TO ATTACK FEARS FROM US. .i. For he brings not who used to bring knowledge of peace to us : or, quick knowledge, so that there be not terror with us. Or, the seer who used to go from us to Hi.

13. FOR THE REPREHENDER IS NOT, WHO USED TO EXPLAIN TRUTH OF WORDS. .i. He re-runs not to us, who used to run from us, and used to explain truth of word : or, he comes not for our reprehension, that is, for making us wise.

14. FOR THE TEACHER IS NOT, WHO USED TO TEACH THE TRIBES OF Toi. .i. For the teacher lives not, who used to teach the tribes until they used to be silent : or, who used to teach tribes about the making of silence : or, the teacher who used to teach the tribes who were around Tai : that is, the name of a river in Alba.

15. WHOLE WORLD—IT WAS HIS. .i. The whole world was his. Or again, it is an interjection that is viewed in it ; that is, "he," that is, "*wretched*," that is : A wretched thing are the inhabitants of the world which was his ; a harp without a base-chord are these, and a church without an abbat.

16. IT IS A HARP WITHOUT A BASE-CHORD, IT IS A CHURCH WITHOUT AN ABBAT. .i. *Céis* is a name for a small harp which does be in accompaniment of a large

forfar in téit him muide na cpiote, no do na coblaigib : no, ainnm do'n tjom-téet. No, ip i m'ceip ip in éruit am chongbaí in leáinid con a tétaib inti, ut dixit poeta — Ror mac Find cecinit, no Feijéoptne File :

Ni celt ceip ceol de cpiuit Chabtene

Co relartap fop rluasgu ruan-barf :
Confeipt coibnur etep rceo Main
Moriæt macdaict Moriæt :
Ba mo lé cech lóz Labreid.
Ba bimmu cec ceól in érot,
Appete Laibhaid Loingreac Lopic :
Cia p'ba doct fop rume in pi,
Ni poëlt ceip Chaptini.

Primum capitulum hunc usque canitur.

[CAPITULUM II].

DE ASCENSIONE EIUS IN CÆLUM.

1. ATTRUIIC ROARD TRATH DE' COLUM
CUITECTA. i. Atarapaict co roapd Colum in tan
tamic cuitecta Dé ari a cend. i. angil Dé.

2. PIENN-[P]ETAL PRESTAL. i. If pinn, no ip
taitnemac in featal di á táncatap prieptal : no, ip pinn
in rivo-[P]lait tamic i prieptal Cholum Cilli. i. Axal
aingel cum ceteipir angelip.

3. PIÐLIS PIUT ÓAÍ. i. Dornigmi piðill in fot
nobái im mta. i. dá cét dée plectan leip caic laí, acit i
rollomnaib tantum, comtagi léipi a apnai trían a bla-lm,
ut dixit poeta :—

Ólé, nolaged ip inn geim,
In a lígu bá móri-páet :
Slí:t a apna trían a étac
Bú léipi dánafétev gáet.

harp in co-playing : or, a name for the small pin which holds the cord in the wood of the harp, or for the tacklings, or for the heavy chord. Or the *ceis* in the harp is, what holds the side-part with its chords in it, as the poet said—Ros Mac Find sang, or Fercertne the poet :—

The base-chord concealed not music from the harp of
 Crabtene,
 Until it dropped sleep-death upon hosts :
 It strew affinity between Main
 And full-grown Moriaet Morca :
 Greater with her than every price Labreid.
 Sweeter than any music the harp,
 Which delighted Labraid Loingsech Lorc :
 Though sullen upon secrets was the king,
 The base-chord of Craiptine concealed not.

The first capitulum is sung as far as this.

[CHAPTER II].

OF HIS ASCENT TO HEAVEN.

1. VERY HIGH ROSE GOD'S TIME COLUM OF COMPANY.
 .1. Colum rose very high the time God's companies came to meet him .1, God's angels.

2. BRIGHT-SHRINE ATTENDANCE. .1. Bright is, or shining is the shrine to which they came an attendance : or, bright is the peace-prince who came to the attendance of Colum Cille ; that is, Angel Axal with the rest of the angels.

3. HE FIGULATED LONG AS HE WAS. .1. He made *figulum* the length (of time) he was in life ; that is, twelve hundred prostrations by him each day, except in great festivals only, so that his ribs were manifest through his sheet, as the poet said :

Clear, he used to be in the sand,
 In his bed was much distress ;
 The form of his ribs through his dress
 Was manifest when the wind would blow it.

4. **bai sa'egul-sneid.** .i. Robo gámit a raezugul
.i. pechtm bliadna pechtmogat, ut dixit in file :

Teopha bliadna bói cen lér
Colum in a dub-péclef :
Luid co hainglib aif a caict
lap ré bliadna pechtmogat.

5. **bai seim-sa'th.** .i. ba becc a rait .i. ba bec
domeled, no ba bec a harad.

6. **bai sab suitc cec dinD.** .i. Roba rab
dángean nophao cechn [d]iummuif, no nobo rui-abb : no
rabb cec dennia .i. cecca aiprecta cop a piaced Colum
Cille. No, ba ro-abb i ruemlaict cec beplai co clethi :
no, nobo neptmari ip int [r]uite co piact co cletri.

7. **bai dinD oc libur-leigdoct.** .i. Robo
dinD fopacetlada leigif Colum Cille.

8. **CAISSAIS TIR TU'AITh.** .i. Ropoillrig, no
poleraig tipi ḡ túathá. No, nolaf de in tipi tuaid : no,
nolafarapari ip in tipi tuaid : no, poleraig in tipi tuaid :
no, nopo laif é.

9. **LEIS TUATH OCCIDENTS.** .i. Leirfaijer, no
roillrigif : no, nobo leir tuat occidentip .i. Ériu ḡ Inis
Ó Finne fopif ino [f]arze .i. cutrumma nopholrig, no
polef-anl aquilonem ḡ occidentem.

10. **COTRO[m] LAS ORIENS.** .i. Cutrumma
noba leir opirenp ḡ occidenrp.

11. **OC CLEIRIB CRI-DOCTAIb.** .i. Oc cleirchib
'n a cpidib fopitchi : no, o na cleirchib cop na cpidib
fopcdib nophosclaim. No dan nopo doct a cpiide im
cleircect ffi cac.

12. **FO' DIBAO.** .i. Mairt a epiltiu, aif fit díbad
ḡ bath ḡ ba ḡ teme ic fliu[n]dó epilten.

13. **DÉ AINGILIRE ASSI[N]DROCHAIb.** .i.
Aingil Dé nime doveochataip aif a cend in tan conuap-
gaiib.

Secundum capitulum huc usque.

4. HE WAS LIFE-SMALL. .i. His life was short, that is, seventy-seven years, as the poet has said:

Three years was without light
Colum in his black church :
He went with angels from his prison
After six years [and] seventy.

5. HE WAS OF SLENDER FOOD. .i. Little was his sufficiency, that is, little was what he used to consume, or little was the satisfying of him.

6. HE WAS CHIEF OF SCIENCE IN EVERY HILL. .i. He was a firm chief, who used to repel every haughtiness ; or, he was a learned abbat ; or, chief of every hill, that is, of every assembly to which he used to go, was Colum Cille. Or, he was a good abbat in the knowledge of every language to perfection ; that is, he was mighty in the knowledge until he came to perfection.

7. HE WAS A FORT AT THE BOOK OF THE LAW LEARNED.
.i. A fort of teachers of the law was Colum Cille.

8. HE INFLAMED COUNTRY, TERRITORY. .i. He illuminated or he benefited countries and territories. Or, the north country blazed from him ; or, he blazed in the north country, or he benefited the north country ; or, it was his.

9. THE WEST TERRITORY WAS HIS. .i. He benefited, or he illuminated ; or, the territory of the West was his, that is, Eriu and Inis Bo Finne on the ocean : that is, alike he illuminated, or he benefited North and West.

10. EAST WAS EQUALLY HIS. .i. Alike were his East and West.

11. WITH COMPANIES HEART-RESERVED. .i. With clerics in their hearts gloomy : or, from the clerics with the learned hearts he learned. Or, again, his heart was reserved about clericising with every one.

12. GOOD EXTINCTION. .i. Good his death ; for “dibad” “bath,” and “ba,” and “teine,” are said in signification of *death*.

13. WITH GOD’S ANGELS ON HIGH HE DEPARTED. .i. The angels of the God of heaven who came to meet him when he ascended.

The second chapter as far as this.

[CAPITULUM III].

INCIPIT TERTIUM [CAPITULUM.] TITULUS : DE REGIONE AD QUAM PERVENIT COLUM CILLE, ⁊ DE PLURIBUS GRADIBUS EIUS.

1. RANIC axalu la arþriu archan-
ðliu. i. Ranic-rom co du itá Axal angel : no, "axalu,"
.i. auxilium. No, "axalu," i. na[n] imacalam i. pánic
reom típ in déntap immaccallam i. molad na Tpínote,
quia dicunt híraphim ⁊ Saphaphim : "Sanctus, sanctus,
sanctus Dominus Deus Sabaoth." No "axalu" i. uca
⁊ polu i. compuidigud ó Latin ⁊ o Þoedilg i. panic-reom
a oen-toga i. nem. No, Axal nomen ino aingil noaccallað
Colum Cille, ⁊ quod eft uerius, ut ueniebat Uictor ad
Patricium. "Ua aipbriu" i. la immed, no la fluas.

2. RANIC rath nad adaið accestar.
i. Ranic in fejand nado aiciðep adaið etep, ac̄t lux.

3. RANIC t̄ir do moise munemar. i.
Ranic in tip i toimnem-ni Moiþ do bít, ap 'r ecnaid caé
and. If coip Moiþ do bith and ap a [f]ebær.

4. RANIC maiðe mo's nad ðenetur
ciuil, i. In id beþ nem-ȝenemain céol, þed fuit þemper
in re.

5. NAD ESTET ECNAIDE. i. Nad eplet
ecnaide, quia malí pepibunt in futuro ⁊ non boni. No,
nad eftet ecnaide þji apaile, quia omnes pepiti sunt in
coelo : no, ni etat ecnaide a aipneip. No, ni etfend neč
þji écnacé. No, ni élinet ecnaide níad, ap ciuer celep-
ter officio auriūm copropalium non indigent, þed cogita-
tioner suar intropiciunt alteputrum.

[CHAPTER III].

THE THIRD [CHAPTER] BEGINS. THE TITLE: OF THE REGION
TO WHICH COLUM CILLE CAME: AND OF ITS SEVERAL
ORDERS.

1. HE HAS REACHED CONVERSATIONS WITH THIRONGS—
ARCHANGELS. *i.* He came to the place where Angel Axal
is, or, “axalu,” that is, *auxilium* (help). Or, “axalu,” that is:
“of the conversations;” that is, he reached a land in which
conversation is made; that is, the praising of the Trinity,
because the Cherubim and Seraphim say, “Holy, holy, holy,
Lord God of Sabaoth.” Or, “axalu,” that is, *uca* (choice),
and *solu* (only): that is, a composition from Latin and
from Goedelic: that is, he reached his only choice, that is,
heaven. Or, Axal is the name of the angel who used to
address Colum Cille, and what is truer, as Victor used to
come to Patric. “La airbriu,” that is, “with a multitude,”
or “with a host.”

2. HE HAS REACHED A TERRITORY WHERE NIGHT HE
SAW NOT. *i.* He has reached the territory where night is
not seen at all, but light.

3. HE HAS REACHED A LAND FOR MOSES WE DEEM. *i.*
He has reached the land in which we deem Moses to be,
for every one in it is a sage. It is right that Moses be in
it for his excellence.

4. HE HAS REACHED PLAINS WHERE IT IS A CUSTOM
THAT MELODIES ARE NOT BORN. *i.* In which non-birth of
melodies is the custom, but they are always in it.

5. THAT SAGES DIE NOT. *i.* That sages do not perish,
because the bad shall perish in the future, and not the
good. Or, that sages listen not to each other, because
all are learned in heaven; or, sages are not capable of telling
of it. Or, no one listens to oppression. Or, sages hear
not a spirit, for the celestial citizens need not the office
of bodily ears, but they look into their thoughts the one
the other's.

6. ASRALA RI SACART SAETHU. .i. Rola
ar ji na facairt a jáethu : .i. in ampiri a etrecta, ut
dicuntur : truitri eft anima ġe.

húc uisque teptium [capitulum].

[CAPITULUM IU.]

ET IN HOC QUARTO CAPITULO DE MARTIRIO EIUS
COMMEMORATUR.

1. ROCEHAES GAIR COMBUIĆ. .i. Rocegar-
tar ip in gairid-je robu iſor, co robhifeartaí cat fop
Demon ġ domon.

2. BA'I HU'ATH PRI DEMAL. .i. Roboi ſeom
co j'bo húat hé fpi Demon. No, “fpi Demal” [.i.] fpi
dee mali : no “fpi de-mal” .i. fpi jí nan demna .i. “de”
o'ndí ap demon, “mál,” .i. jí. No “Demal” nomen pro-
prium demoni ic ampirigus Colum Cille doğter.

3. DI AM BO GOISTE CELEBRAD. .i. Di am
bo éoi aptuva celebrað Colum Chilli. No, goiſte aipi
fén .i. aipet nochluned in demon guth Colum Chilli
i[c] celebrað, ni lamad copi de co taipced in celebrað :
j con iappraigtr jcela dó iap rein o Cholum Chilli. No,
robo goiſte gabala vo'n demon robu ip in mac legind in
Aph Macha .i. macc legind nothegeð co mmnai clépig
and .i. In tan dognítea celebrað j opprend iff and
nothegeð cuc, co joapig Colum Cille fecht and in demon
ic jmétiud fop in mac legin, co pothairpmig Colum
Cille imm ón mac légin dul immach. Robo goiſte
gobála vin de demon celebrað Colum Chilli and rein.

6. THE KING OF PRIESTS DISMISSED DISTRESSES. .i. The king of the priests sent off his distresses : that is, in the time of his death, as is said, "my soul is sorrowful, and so forth."

Hither so far the third [chapter].

[CHAPTER IV].

AND IN THIS FOURTH CHAPTER COMMEMORATION IS MADE OF HIS MARTYRDOM.

1. HE SUFFERED SHORT UNTIL HE WON. .i. He suffered in the short time he was here, until he broke battle on Devil and world.

2. HE WAS A HORROR TO THE DEVIL. .i. He lived until he was a horror to the Devil. Or, to "De mal," [that is], to the God of evil : or, "fri de-mal," that is, to the king of the demons, that is, "de," from the word *demon*; "mal," that is, *king*. Or, "Demal" is the proper name of the demon that used to be tempting Colum Cille continually.

3. TO WHOM CELEBRATION WAS SUSPENSION. .i. To whom the celebration of Colum Cille was a way of arresting. Or, a suspension on himself : that is, while the Devil used to hear the voice of Colum Cille at celebration, he would not dare a stir from him until he would finish the celebration : and until news used to be asked of him after that by Colum Cille. Or, it was a suspension of possession for the demon who was in the student in Ard Macha : that is, a student who used to go to a cleric's woman there. That is, the time celebration and offering used to be made, it is then he used to go to her, until Colum Cille on one occasion perceived the demon at beckoning on the student, so that Colum Cille made a prohibition about the student going out. The celebration of Colum Cille then at that time was a suspension of possession from the demon. For the space of a mile and half of a

Fír pé mísle col leith míle ba pollup guth Col. C. i [c] celebhart, ut dixit poeta :

Son a gotha—Colum Cille,
Móri a binne úaq̄ cach cléip :
Co cend cún c̄et déic ceimmed,
Aitbile pemmed, ed ba péil.

4. AS A CHEIRD CUMACHTAIG. i. A cumachta a chleipéecta dochnid rom rein.

5. CONRO'ITER REC'T ROBUST. i. Cain po[ñ]itir, no pochomét in pecht ronairt. No, pochomet pecht i. pechtitudinem : poburit i. poburtaf i. ronairt hé i comet dírgedad.

6. ROFES RU'AIM, ROFE'S SE'IS. i. Rofes pojim a hæðnaicte, no rofes ic Róim a ecna rom ɿ a érabud. Seipp i. rofif i. fír ecna ɿ fáitpine. hin [O]ún dan atbeprat apcale eirfeirgðe Cholum Chille do bith, ut dixit poeta :

Hí' con ilupi a mmartja
Di am la Colum coem-dal'ta :
Dolluid eppi fó dejied,
Conid Dún a pen-nemed.

7. ROSUITHÉ DO' DA'MA DEACTA. i. Rosuidiged do aifte na deachta ari teged caic dapdain ad Dominum. i. Rodamad do' ruithe na deachta : ó macc Dé róetapptar rein. No jabo in deacta damtha meic Dé.

8. DERB DAG IM BA. i. Ír demin ip maīt int ée dochuid : no, im ba i. maīt im ba ípu.

9. BA EOLA ARALN AINGEL. i. Ba eolaic in immaculata aingel ; no, ba eolaic in immaculatum v' angil danti ainn Áxal.

10. ARBERT bassil brathu. i. In bprat diummuip̄a dochúaid n̄d im mor-dáil Óiomma Cetta,

mile the voice of Colum Cille at celebration was manifest, as the poet said :

The sound of his voice, Colum Cille's,
Great its sweetness above every company :
To the end of fifteen hundred paces—
Vast courses—it was clear.

4. FROM HIS POWERFUL PROFESSION. .i. From the power of his clericship he used to do that.

5. FIRM HE PRESERVED LAW. .i. Well he knew, or he guarded the firm law. Or, he guarded law, that is, *rectitude*: “robust,” that is, *firm*: that is, firm he in guarding rectitude.

6. SEPULCHRE WAS KNOWN, WISDOM WAS KNOWN .i. The sepulchre of his burial was known: or, his wisdom and devotion were known at Rome. “Sess,” that is, “so-fis,” (good knowledge), that is, knowledge of wisdom and of prophecy. In Dun (Downpatrick), again, some say the resurrection of Colum Cille will be, as the poet has said :

Hi with the multitude of its relics,
Of which was Colum, beauteous disciple :
He went out of it at last,
So that Dun is his blessed church.

7. THE SCIENCE OF DEITY USED TO BE LAID DOWN FOR HIM .i. The speciality of the Deity used to be laid down by him, for he used to go every Thursday to the Lord. That is, the knowledge of the Deity was granted to him: from the Son of God he received that. Or, he was in deity the taught of the Son of God.

8. TRULY, GOOD IS THE DEATH. .i. It is certain that good is the death he departed: or, “im ba i,” that is, good is this death.

9. HE WAS SKILFUL OF CONVERSATIONS OF ANGELS. .i. He was skilful in conversations of angels: or, he was familiar in conversation to an angel whose name is Axal.

10. HE EXPOUNDED BASIL'S JUDGMENTS. .i. The design of pride that entered him in the great convention of Druim

conid aipi fein tuc báithin teftemain a bafil do tróeád in diumair. No, noairbíred brettha bráthha a bafil.

11. ARDAIL GNÍMU DE ADÓSIB—ADÓBRIB
ADÓBLIB ADÓBSIB. .i. Roerghair imme a menmain do bith inn a Óia in molad dojatrat na ploig faur. No, joerghapt gnímu Dé de thairbhir nan immedn dub, duabrech; ⁊ iŋ ed ardgaird de feom fein in teftemain a bafil, no na brettha. “Adóibri” ainn in chuiril, no in eprónain dognítir eptmóir fein E'hend in tan fín, cíod ed doftcanad immalle: ⁊ iŋ tríar in ceol fín dofionrat fír E'hend do Cholum Chilliú in mórdáil Óromma Ceta poáir míad menman in.

Huc ufgue quaeritum [capitulum].

[CAPITULUM U.]

DE SCIENTIA EIUS IN OMNI PARTE [HOC QUINTUM CAPITULUM].

1. RAITH RITH RETHES. .i. Ropaitheftar, no tappair dó in rith ropeftar.

2. DÁR CAIS CAÍN-DÉNAM. .i. do[g]níd cam-
gním daí cend a miſcren .i. aip fit caír .i. miſcaír.

3. FAIÐ PERB FITHLIR. .i. Nofúagéd, no nofíged
bretthiř in foicetair in feth-aéair. No, “fithlir”. i. fír,
no amnaír. Bid dan “fepb” ic plaind tří fét .i. “fepb”
briathar, ut dicitur: “mad iap fepbaib fír-amraib
beplai biar baín:” no, “iŋ far fenechar ic fepbaib Dé.”
Bid dan “fepb” bolc, ut dicitur: “Tupicbait fepba fóir
a grianadair iap cil-bretthaib” .i. iap cloén-bretthaib.
Bid dan “fepb,” ut dicitur: “théora fepba fír a dofnacht,”
.i. fofimmais Alfar aip Moig Nuadat.

Cetta, so that it is on account of that Baithine quoted a text from Basil for the subduing of the pride. Or, he used to expound the judgments of judgment from Basil.

11. HE FORBADE WORKS FROM CHORUSES—VAST THRONGS, CHORUSES. i. He forbade, for his mind to be in God, the praising the hosts gave on him : or, he took charge of the works of God from the appearance of the black, hideous multitudes : and it is what excited that from him —the text from Basil, or the judgments. *Aidbsi* is the name of the music, or of the *cronan* most of the men of Eriu used to perform that time, whatever they would sing together : and it is through that music, which the men of Eriu made for Colum Cille in the great convention of Druim Cetta, pride of mind grew in him.

Hither so far the fourth [chapter].

[CHAPTER V.]

OF HIS LEARNING IN EVERY PART.

1. HE PERCEIVED THE COURSE HE RAN .i. He perceived, or the course he ran occurred to him.

2. FOR HATRED BENEFACTION. .i. He used to do benefit [in return] for hatred of him : that is, for “cais” means, namely, *hatred*.

3. THE TEACHER SEWED WORD. .i. The perception-father used to sow, or used to weave, the word of the doctrine. Or, “fithir,” that is, *continual*, or *difficult*. “Ferb,” again, is used to mean three things : that is, *ferb*, a word, as is said : “If according to the truly wonderful words of the white language it shall be :” or, “Feneechus is void beside the words of God.” “Ferb” is also *bole* (a bag, a blotch), as is said : “Blotches rise on his cheeks after crooked judgments,” that is, after unjust judgments. “Ferb” also is, as is said : “Three white cows, he drove them off;” that is, Assal drove them on Mog Nuadat.

4. **GALAS GLUASA GLÉ.** .. ba gáir hé ic epplocud na[n] glúar : no iobo gaēt rám ic gleod glefferra. No gónair na glúara co glé .. eochair glé Colum Cille do péidighd glúar no cért.

5. **SLUINSIUS SALMU.** .. Roglinnig na psalmu fo obil ḡ airtarip; no, poibglaind na psalmu.

6. **SLUINSIUS LEIS LIBRU, LIBUR UTCAR CASEON.** .. Ropluinneftap na psalmu ic a tiéctain iarn a foglaim, ḡ iñ úar in pluinn, riur fo iñin. No, ric : poibluinneftap libru leis .. ind pechta, amair poibarpartap libru Eoin Capeoin. No, ní p'bo mo leipp libur ind pechta do tiéctain quam libur Eoin Capeoin : no, poib Eoin Caprioin libru legir.

7. **CATHA GULAE GAELAIS.** .. Rogairlaptap catha in cpróir. No Cúlai ap maté and .. iobripli cath na trí Cúl .. cat Cúl Óremni pop Connacht, ḡ cath Cul Í Feda pop Colman Mór, mac Diarmata, ḡ cath Cul Rathin pop Ultu ic cornam Roib Topotharp etep Colum Cille ocup Comgall. No, gálaír, iobripliaptap, ut dixit poeta :

Mór do chatairb gaelaptap,
Pop [a] athair palaptap :
Macc in mail a main-martén,
Rí fei Faill adagaptap.

8. **LIBRU SOLMAN SEXUS.** [.] No, poibach libru Solman. No, rexur .. regiur, ut dicitur fencharp ppo fencharp.

9. **SIND SCEO IMPIMA RAITH.** —Impima .. donenna ḡ ondí ap imbér atá impima : “raith,” .. poibairdeftap rein .. douead in tan ticfad fionend ḡ donend.

10. **RANN AIS RAIND CO FIGUIR ETER LIBRU LEIS.** .. Ropannaptap raind co figuirdacht etep lebrait ind legind, no ind pechta .. nodeliged a rtair ḡ a riand ḡ a moroil ḡ an anogair.

4. HE PROBED GLOSSES CLEAR. .i. He was active at the resolving of the glosses : or, he was keen at deciding of conflicts. Or, he probed the glosses clearly : that is, a clear key was Colum Cille for unravelling of glosses, or of questions.

5. HE ILLUSTRATED PSALMS. .i. He illustrated the psalms under obelisk and asterisk : or, he learned the psalms.

6. HE EXPLAINED THE LAW'S BOOKS—BOOKS WHICH CASEON LOVED. .i. He explained the psalms at his understanding of them after the learning of them : and above the explanation : poetry under that. Or thus : He explained the Books of *Leg*, that is, of the Law, as Eoin Caseon loved books : or, of no greater importance was it with him to understand the books of the Law, than the books of Eoin Caseon : or, Eoin Caseon read the books of the Law.

7. HE FOUGHT THE BATTLES OF THE STOMACH. .i. He fought the battles of the gluttony. Or, “*Culai*” is what is good in it : that is, he broke the battle of the three *Cul's*, that is, the battle of Cul Dreinne on the Connachta, and the battle of Cul Feda on Colman Mor, son of Diarmait, and the battle of Cul Rathin on the Ulaid, at the contesting of Ros Torathair between Colum Cille and Comgall. Or, “*galais*,” *he broke*, as the poet has said :

Much of battles he broke,
On [his] father he poured :
The son of the chief from Main-Maistiu,
The king of the men of Fal much dreaded.

8. THE BOOKS OF SOLOMON HE PURSUED. [.i.] Or he pursued the books of Solomon. Or, “*sexus*,” that is, “*fegius*,” (he examined), as *senchas* (law) is said for *senchas*.

9. SEASONS AND STORMS HE PERCEIVED.—“*Imrima*,” that is, “storms,” and from “*imber*” (shower) *imrima* is. “*Raith*,” that is, he perceived that. That is, he used to understand when calm and storm would come.

10. HE DIVIDED DIVISION WITH FIGURE AMONG THE BOOKS OF THE LAW. .i. He divided division with figuration between the books of the reading, or of the Law. That is, he used to separate their history, and their sense, and their moral, and their anagogue.

11. LÉGÁIS RU'NE ROCHU'AI'D ETER SCO-LAIB SCRÉPTRA. .i. Roleg púne in poíputhe co fíritir na púne in tan pobui eteर pcolab ic foglaim na pceper-tara. No, "rofualt" .i. ainm do beirt bír iп mò [f]aipci, ḡ iп iat ro a cipre pide .i. In tan pceap ḡ a aghed ppi típ, domma ḡ teacca iп in típ pín co cend pectm bliadna, no iп in bliadain pín namma: mad rúar, domma ḡ morfalaid iп mò aeoir pín: mad rír, domma ḡ morfalaid popi mfla in mara. Niomhfeid iapum púna mò anmannai pín do doimh, com betíp inn a foimtear. Rofualt dan ann male [ainmn aile?] do'n beirt pín.

12. SCEO ELLACHT IMMUCAMN EISCI IMM RITH. [i.] Sceo .i. occup. Roellgeod acce peom cohuamn petha efcí im pít gréine .i. efcí pia gréin o ppím co cuiod déc, ḡ íar gréin o chúniod déc co ppím.

13. RATH RITH LA GREINN DESCALD. .i. Ropo peid dò eolap petha efcí la pith na gréine tait-nemche. Iп aipi arbeirí "gercái" ppi gréin, ap iп uathí atá pollí do na pennab ailib.

14. SCEO RE'IN-RITH. .i. Robo éolac iп pít pénip .i. marip. No, commad "pían" bad choip and, ut dixit Fionn hu Óairene:

ny tale for you
yells the hart.
winter drives
summer's hart.
chill high wind
low the sun.
Ro v resources
of the sounding sea.

Scél lém duib : dopdair dam,
Smigid gairm, rofaith ram:
Dáet aip, huap, írel grían,
Dairp appith, puthach pían.

Rofuad paté pocleth eputh,
Rogab gnath giugriand gur:
Rogab uacht ete én,
Aispe pé, e, morfle.

Scél lem duib.

Dan h. = dan

ake

15. RIMPEITH RIND NI'ME NECH INCOI
Rath's russet ring has hidden his form
~~that~~ ^{my} gorse cry 's familiar growns
all has grasped the birds' plumage
Lays ev'rywhere wakeneth
a tale for me

11. HE READ THE MYSTERIES OF THE GREAT REVELATION AMONG SCHOOLS OF SCRIPTURES. .i. He read the mysteries of the great wisdom, until he knew the mysteries, the time he was among schools at the learning of the Scriptures. Or, "Rosualt," that is, a name for a monster which is in the ocean, and these are its signs. The time it belches and its face towards land, poverty and scarcity in that land till the end of seven years, or in that year only: if it is upwards, poverty and mortality in the air that: if it is downwards, poverty and mortality on the animals of the sea. He used to relate afterwards the mysteries of that animal to people, that they might be in suspicion of him (on their guard against him). *Rosualt* accordingly is another name for that monster.

12. AND HE HARMONIZED MOON'S CO-CIRCLE IN REGARD TO COURSE. [.i.] "Sceo," that is, *and*. The co-circle of Moon's course about Sun's course was harmonized with him: that is, Moon before Sun from prime to fifteenth, and after Sun from fifteenth to prime.

13. HE PERCEIVED (ITS) RACE WITH BRANCHING SUN. .i. Easy for him was the knowledge of Moon's race with the race of the radiant Sun. It is why *branching* is said to Sun, because it is from it illumination is for the other constellations.

14. AND SEA-COURSE. .i. He was skilful in the course of "renis," that is, "*of the sea*." Or, that it may be "rian" that was right in it, as Find hU Baisene has said :

A tale I have for you. Ox murmurs,
Winter pours, summer is gone :
Wind high, cold : sun low ;
Cry is attacking, sea resounding.

Very red raying has concealed form,
Voice of geese [barnacles] has become usual :
Cold has caught wings of birds ;
Ice-frost time : wretched, very wretched.
A tale I have for you.

15. HE WOULD COUNT THE STARS OF HEAVEN, THE

ceachn diruas o chollum chilliu
CUAULAMAR. .i. No aipmebad petlanna nime inti
noinnípped caé ní róicor pochualamniap o Cholum
Chille : no, noinnípped Colum Cille vi a tpiallad
pohúair do pennaib.

huc uisque quintum [capitulum].

capitulum vi.

DE ADMIRATIONE ET CARITATE EIUS HOC SEXTUM CAPITULUM.

1. COICH BOI, COICH BI'A BEO BADIB
AMRADAIR AR IATHAIB IRDOCHT IR-
THUAITH. .i. Coich poboi, no cíoch biar beó bad
chomuafal fíri, ná bad fír-foptchiu fóir feirannaiib in
tíri túaithe? “Ari iathair iudocht” .i. bá eudoct fíria
thuaithib no thír anectaip, in tan conucaib a chill hi
torucé .i. Eu : “Irtuaité” .i. fírim anthuaith. No “iudocet”
.i. ba eudoct hi tuaité .i. ba doct a clobair fíom fíri nech :
no, ba docht im chlobair neich.

2. ADPET CO NU' NECH NAO' GOI' GÉOIN.
.i. Noairneded copici nū inti na aithgéoin goi and fein.
No, ad “Pet” fil and, idem et uetus testamentum, ḡ
an “nu” iꝝ Nouum Testamentum .i. noairneded dun
Fetaplaic co Nú-píadnaire, ut dixit angelus, uel mona-
chus :

Maccán umal, atbep cet,
Deur ei indulget :
Foptgella Nú ocuř Pet,
Im bethaid putchain pupjet.

PERSON WHO WOULD EXFOUND EVERY EXCEEDINGLY NOBLE THING WE HAVE HEARD FROM COLUM CILLE. .i. He would count the stars of heaven the person who would relate every very choice thing we have heard from Colum Cille : or, what Colum Cille would tell about his very high travelling to the stars.

Hither so far the fifth [chapter].

CHAPTER VI.

ABOUT THE ADMIRATION OF HIM AND ABOUT HIS CHARITY
THIS SIXTH CHAPTER.

1. WHO WAS, WHO SHALL BE ALIVE, WHO WAS MORE WONDERFUL OVER TERRITORIES THAN THE VERY LEARNED ONE OF THE NOETH-EAST? .i. Who was, or who shall be alive, who was co-noble with him, or who was more truly-learned over the territories of the north country? "Ar iathaib irdoch," that is, he was very reserved towards territories, or external country, the time he raised his church at first, that is, *Eu* (Hi) : "irthuaith," that is, facing me on the north. Or, "irdocht," that is, he was reserved in a territory ; that is, reserved was his association with any one, or he was reserved about the association of any one.

2. HE USED TO DECLARE TILL LATELY ONE WHO KNEW NOT GUILE. .i. He used to relate until lately he who knew not guile in himself. Or, it is "Fet," that is in it, the same as *Old Testament*, and the "Nu" is *New Testament* : that is, he used to relate to us *Veter Lex* (Old Law) with *New Witness*, as an angel has said, or a monk :

An humble lad, prophecy says,
God to him will be kind :
He will testify *Nu* and *Fet*,
In life eternal he will rise.

3. GRESS ROFER PECHTNACU. .i. Rofer-
rang, no pochemnig immalle fíriù na fíriù .i. aingil. No,
pic .i. ba pechtnacu caé gréff in gréff rófeartar
Colum Cille.

4. PRI A'RTHU AR CHATRU CO DOMUN
DRINGTIER. .i. Fíri apadu na catrach uairli
iudringertar: "co domun" .i. co p'ba d ó ajomáin: no, "co
domun" .i. co dá romain .i. cuiipp ocup anma: no, "co
domun" .i. ad coelum. No, "fíri apthu ap éatru"
.i. ap chatip nime, co iudrebrain in domun fíri fidirí
piagla ḡ difmipecta noebs; ap it ámid dozairtear, ut
dicitup: "fcale vel coeli sunt sancti."

5. AR DEO DOENACHTHA .i. Ap d[ó]enacht
meic Dé pocherartar .i. co piagbad gréim dó ceard
meic Dé. No, ap Dia dognid doenact .i. tionsacul neich
ap Dia.

6. AR [S]ASSAILB RINGTIER .i. If aipi dognid
rom ap jáfarad dó if ind piachiud huafal.

7. RIRIR ACCOBUR A SULA .i. Rojec ap Dia
caé ní pob' accobor pi ae fuil: na mná ḡe.

8. SUI SLAN CREAS CRIST .i. In lán-jiui ren
iucréteartar Críft: no fílan cen pheccad: no, "crist"
.i. a nejbo "cristo". .i. ioforbréartar iarum i Críft:
no, dofat Críft fórbairt faipl.

9. CEO NI COIRM, CEO NI SERC OLL-SAIT:
SEĆNAIS BEOIL .i. Ocup ni ebed coirm, no ni capad
coirm, ḡ ní pi'bo fepcad leip co oll-sait: dopechnad
dan in beoil.

10. BAÍ CATH, BAÍ CAST .i. Robai cath, no
poboi cat .i. Catholicup.

11. BAÍ CARTHAIT. .i. Tóit: lán do déipc
epeom uli. No, pićthe Colum Cille ó depeipc.

12. CLOTHOND OC BUAILD. .i. Robo ail i cat
he oc bpeit buada do caé. No, "cloth-ond," .i. cloč

3. A COURSE HE MADE MOST FORTUNATE. .i. He walked, or he stepped together with the white, that is, angels. Or thus: More fortunate than every course was the course Colum Cille made.

4. WITH THE CHARIOOTEERS OF GREAT-CITY TO PROFUNDITY HE WAS BROUGHT. i. With the chariooteers of the noble city he ascended : "co domun," that is, until its good gift was for him. Or, "co do mun," that is, to two good gifts, that is, of body and of soul : or, "co domun," that is, to heaven. Or, "fri arthu ar chatru," that is, to the city of heaven, that he might bring the world to the ways of rules and examples of saints, for it is ladders they are called, as is said : "the saints are ladders even of heaven."

5. BEFORE GOD MADE MAN. .i. For the humanity of the Son of God he suffered : that is, so that a persecution to him used to be the suffering of the Son of God. Or, for God he used to practise humanity, that is, the bestowal of a thing for God.

6. ON HIGH HE WAS KINGED. .i. It is why he used to do that, with a view to satisfaction for him in the noble heaven.

7. HE YIELDED THE DESIRE OF HIS EYES. .i. He exchanged for God every thing which was a desire to his eye : the women, and so forth.

8. A PERFECT SAGE, WHO BELIEVED CHRIST. .i. The blessed full-sage who believed Christ ; or, perfect without sin. Or, "creis," that is, from the verb *cresco* (I increase) : that is, he increased afterwards in Christ, or Christ gave an increase on him.

9. AND HE DESIRED NOT ALE, AND NOT A GREAT SUFFICIENCY: HE AVOIDED FLESH. .i. And he used not drink ale, or he used not love ale, and it was not with him a desire as far as a great sufficiency ; he also used to avoid the flesh.

10. HE WAS LEARNED, HE WAS CHASTE. .i. He was learned, or, "roboi cath," that is, a Catholic.

11. HE WAS CHARITABLE. .i. Whole : full of charity he all : or, Colum Cille used to be boiled from charity.

12. A ROCK AT VICTORY. .i. He was a rock in battle at bearing away of victory from every one. Or, "cloth-ond," that is, a stone of subduing, for "ond" is a stone. A

cloithi, ap fit ond cloch : pobó cloé iapum cloithi caé
uile Colum Cille.

13. boi les lan. i. bo efeom co tabhrad a lán-
lef do caé.

14. boi leor-les oiged. i. Robo leor nolc
raiged aegedu.

15. boi obeid. i. Auidur i. laind.

16. baí huasal, boi huas a ba's. i. ba
fórtail fop bár i. fop Diabul, no peccad : no, pob' uair
a bár : no, pobitíj bár uara.

17. boi lieñ. i. Lenir i. ailegen.

18. boi la cridé cech ecnada. i. Robo
liaig leraigthe cride cach ecnada : no, pobó chaimpigthe
do neiri cride cec ecnada : o'ndi ap ligó i. cumpigim.

19. ar minón axal nacallad. i. Apn
úafal no aicelleod inn aingel vi a p'bo ainm Axal : no,
“iap minón axaln accallaim” i. iapn accallaim Dé
do-pom : ap ip éd minón aingel Críft macc Dé. No, an
ap dech de ainglib—ba menic do pim an accallaim ride:
ba tanairi dan do accallaim aingel a acallaim feom.

20. ba ainmne ar am beba. i. Do staid
atbaté i. do lugu dige atbath : ap ni éайдed lind na
blád ip in bliavain atbath, acht i Saéupnd, no in Dom-
mnuch.

21. ba' bind. i. bá bind a guth i[c] celebhrad.

22. ba o'en a chero cleirchechta. i.
Robo en vi a eládnab cleirchecht : ap ba rui, ba
fáith, ba file. No, pobó leor do caé in oén-cepit
cleirchechta baí oca, ut Patriciu p'ixit :

Tengfid maccan vi a fine,
Biu rui, biu fáith, biu file :
Inmain leibaire glan, glé,
Naú ebera immarbhé.

23. ba do doinib discrutan. i. ba anra
vo doinib p'píntan a gnáim fion. No, command “vifpíteit”

stone then of the subduing of every evil was Colum Cille.

13. HE WAS A FULL BENEFIT. .i. He was, so that he used to give his full benefit to every one.

14. HE WAS AN ABOUNDING BENEFIT OF GUESTS. .i. It was much he used to benefit guests.

15. HE WAS AVID. .i. "Avidus," that is, eager.

16. HE WAS NOBLE, HIGH WAS HIS DEATH. .i. He was superior over death, that is, over the Devil, or sin ; or, his death was high ; or, he knew death over him.

17. HE WAS GENTLE. .i. "Lenis," that is, gentle.

18. HE WAS A PHYSICIAN OF THE HEART OF EVERY SAGE. .i. He was a physician of the benefiting of the heart of every sage : or, he was bound according to the heart of every sage ; from that which is "*ligo*," that is, *I bind*.

19. OUR DIADEM WHO USED TO CONVERSE WITH AXAL. .i. Our noble who used to converse with the angel, whose name was Axal. Or, "iar mindn axaln acallaim" (after the diadem of angels' conversation), that is, after conversation with God by him : for Christ, Son of God, is the diadem of angels. Or, what is best of angels—frequent of number was the conversation of these: second, accordingly, to the conversation of angels was his conversation.

20. IT WAS ABSTEMIOUSNESS ON ACCOUNT OF WHICH HE DIED. .i. Of thirst he died, that is, from littleness of drink he died : for, he used not to take ale or food in the year he died, but in Saturday, or in Sunday.

21. HE WAS MELODIOUS. .i. Melodious was his voice at celebration.

22. HIS PROFESSION OF CLERICSHIP WAS ONE. .i. Clericship was one of his sciences, for he was a sage, a prophet, and a poet. Or, abundant for every one was the one profession of clericship which he had, as Patric said :

A child will be born of his tribe,
He will be a sage, will be a prophet, will be a poet :
Beloved the pure, clear lamp,
Who will not speak deceit.

23. HE WAS TO PERSONS INSCRUTABLE. .i. Difficult for persons was the conception of his deeds. Or, it may be

bao chóip aind .i. Ni éluineadh sepeit dune in bale in déanad a chabud .i. ír in ditrib, no ír in dub-peclef.

24. BA DIN DO NOCHTAIB. .i. Imm étaí.

25. BA DID DO BOCHTAIB. .i. Immi biaid.

26. BA NUÁ NOCHESAD CACH TROMM-DI O POTHUCH. .i. Cac tromm-potaí no chéirí—ba amal núa leif-reom réin. No, “ba truimmiú cac [f]othairg dún in ceirí nua-řa,” ap in dall.

27. O CHOLUM COSC TUATH. .i. O Cholum nochoiftear na túathá.

28. MIAD MAR MUNEMAR MANN. .i. Tíagmait in a munisim in mór-airmitiúig rín im nem dúninn. No, dommunem doberthair airmitiu móir do do chind na[n] gníom ro. “Miad maír” .i. imbed manna .i. in maind. Ír ed atberptír meicc Iúphael fpi a manchu .i. Quid erit hoc nípi cibur celeptír? Dommuimíar iáruim doberthair airmitiu mór in bíd nemda do-rom.

29. NODGEILSISÍGHE CRIST ETER DULSTÉCU. .i. Non geba rom Críst in a geilfíne .i. in a muntearap etep na dulsthechu [.i.] etep aingliu ocup agh-aingliu.

30. TRIAS NA CIANA COTAILSLIA. .i. Tuir in pé cian pobui ic tairpleud ifor .i. oc chabud.

[capitulum iii.]

DE PRUDENTIA EIUS ET LECTIONE ET SAPIENTIA.

1. ERGNAID SUÍ SIACHT SLICHT CÉTRAIR.
.i. Ír eisna in linn riordácht fliacht na cetrí fuisacht.

"discreit" (cryless) is what is right in it : that is, the place in which he used to make his devotion used not to hear the cry of a person : that is, in the desert, or in the Black Church.

24. HE WAS A SHELTER TO NAKED. .i. In regard to clothing.

25. HE WAS A CONSOLATION TO POOR. .i. In regard to food.

26. IT WAS [AS] NEW HE USED TO SUFFER EVERY HEAVINESS FROM ATTACK. .i. Every heavy attack he used to suffer—that was like a new one with him : or, "heavier to us than every attack is this new suffering," says the Blind (that is, Dallan).

27. FROM COLUM DISCIPLINE OF TERRITORIES. .i. From Colum the territories used to be disciplined.

28. LET US HOPE GREAT DIGNITY, MANNA. .i. Let us go to his trust, the great reverent one about heaven for us. Or, we hope great honour will be given to him on the head of these deeds. "Miad mair," that is, an abundance of "mann," that is, the *manna*. It is what the children of Israel used to say to their monks : "What is this but celestial food?" We hope therefore the great honour of the celestial food will be given to him.

29. CHRIST HAS ASSOCIATED HIM AMONG THE RIGHTEOUS. .i. Christ will receive him into his association that is, into his familyship among the righteous, [that is] among angels and archangels.

30. THROUGH THE LONG PERIODS HE WAS HUMBLING HIMSELF. .i. Through the long time he was at humbling here, that is, at devotion.

[CHAPTER VII.]

OF HIS PRUDENCE, AND READING, AND WISDOM.

1. A SAGE THE DOCTOR, WHO REACHED THE PATH OF FOUR.
.i. Sage is the doctor who reached the path of the four wisdoms.

2. COITLUID LA DOCETUL DO NIM-IATH IARN A CROICH. .i. Is amlaid dolluid feom co iath nime iapn a cheirad i for co cetul muintipe nime γ talman ; no i ti[n]-clair aingel nime.

3. CÉT CELL CUSTOID TOND FO OΓI OΙΦΦRIND. .i. Rochoemer tapr cet cell fo chomlann-tuir tuinni cailig offjind. No cet cell cor a taet tond mara : γ cimtech ari écimteé and.

4. OLL NI' NI IDAL. .i. Is oll in tpen-pepi hé, γ no con iulact dognit. No, oll am dognit do maith, γ ni iulact.

5. NI ELLASTAR CLOEN-CHLEIR. .i. Ni ailea na cliafra inoligsteá.

6. DO[S]ELLAR FO INMUILC. .i. Nofegad eat fo innib an uilc : no, notaibled eat co tarriau a phennait cóip fori cach. No, ba gabail ella do'nd uaful na cloen- cliafra, com bo maith noimmuiilged cpletim forru. No, nofbliged do pallund .i. do denam falland.

7. NI POET, NI PUACTNAD HERIS. .i. Ni forfoid nech uad do denam uilc, γ m forfuaé[t]naig fein na hepir .i. ni rabi fir compair[c]neé aicce .i. heper : no m forfleis hepir fori neé.

8. NI AENED NI' NA' bui IR RECT RIΓ. .i. Ní dénad ní do aini acht iapn [d]ipgetaid Dé .i. nained in domnaigib. No, ni aifdeircaiged ní acht do peiri píagla Dé.

9. NANÓ ETSA bas bith .i. Ar nad etad, no na bas iftad do bas tpira bithu, no is in bith.

10. bEO A AINM .i. Is for.

11. bEO A ANUAIM .i. A anim tall.

12. AD IMBUID PODRUAIR FO RECHT NOEB .i. Rofurperteap com beith do fo dipgetaid na noebs. No, ar a fot iordubairtair fo pecht noebs—ir aipi ar beo a ainm isfor : γ a anim tall ar immed

2. HE WENT WITH MUSIC TO HEAVEN-LAND AFTER HIS CROSS. .i. It is how he went to the land of heaven after his suffering here, with the music of the family of heaven and of earth : or, in the chief-choir of the angels of heaven.

3. GUARDIAN OF A HUNDRED-CHURCHES UNDER FULLNESS OF WAVES OF OFFERING. .i. He guarded a hundred churches under the completeness of the wave of the chalice of offering. Or, a hundred churches to which goes sea's wave ; and finite for indefinite in it.

4. A MIGHTY CHAMPION NOT BY AN IDOL. .i. He is a mighty champion, and not with idolism he works : or, mighty what he works of good, and not idolism.

5. HE BROUGHT NOT UP AN INIQUITOUS COMPANY. .i. He used not nourish the unrighteous companies.

6. HE BROUGHT THEM UP UNDER MILK. .i. He used to view them under the meanings of their evil : or, he used to try them that he might give his fit penance on each. Or, a catching of a flock for the noble one was the unjust companies, so that it might be well he would milk belief upon them. Or, he used to milk them for salt, that is, for the making of salt.

7. HE SUPPORTED NOT, HE ATTACKED NOT HERESY. .i. He sent not any from him for the doing of evil, and he attacked not himself any heresy ; that is, he had not an erroneous knowledge, that is, heresy. Or, he persuaded not heresy upon any one.

8. HE TOOK NO AMUSEMENT WHICH WAS NOT IN THE KING'S LAW. .i. He used to make nothing of amusement but according to God's law: that is, he used to take amusement on Sundays. Or, he used to make nothing distinguished but according to God's rule.

9. THAT HE MIGHT NOT GET ETERNAL DEATH. .i. That he might not get, or that there might not be destined for him death for ever, or in the world.

10. LIVING HIS NAME. .i. Here.

11. LIVING HIS SOUL. .i. His soul beyond.

12. IT IS A GREAT NUMBER THAT HE PREPARED UNDER SAINTS' LAW. .i. He procured that it (the number) might be for him under the law of the saints. Or, on account of the length of time he stayed under the law of the saints—

þodriuaipi .i. ap a pot: ap fit immēd [imda?] .i. pota,
ut dixit poeta :

Íf imteige
Cof int abcan oc imthecht :
Int aboc o Rup̄ caem Chær,
No con é a taeb ap imda .i. pota.

13. FRISBERT TINU A THOEBC .i. Rōmth břúi
co ná p' bo thiuc a thoebc. “ Þrīrbejt tīnu a thoeb” .i.
“ rōmatr̄neftar̄,” ut dixit poeta :

Neć þrīrbejt a tīgerina,
Ni p'ba ile a līberna,
Cof rucait namait a chend,
A gābari ip a dub-cend

.i. a ech ocuf a clairdeb: ap “ colȝ ” ocuf “ dub-cend ” duo
nomina gladii sunt ip int [r]en-ȝoedilȝ, ut dixit poeta :

Ni p' [b] fōr̄ břatgēib dam na bo
Þrōmtaiр colȝ mo ruatanadó:
Fōr̄ břatgēib riȝ fōceirid feit
Indi Dub-cend oc Óiafirmait.

14. CUIL A CUIRP CUILLSIUS .i. Ročolleftar̄
toill a cūrr̄ .i. ip e a milliud a nemdenam.

15. CUIL A NEOIT .i. Rochulleftar̄ in gāinni, ut
poeta dixit :

In maith lib
In tan arþerap̄ fír̄ fřib?
Arþaiger̄ reþe faiȝit feoit:
Ni geib neoit fři neć ap vil

16. NAO IN MACC MACC hui CHUIND .i.
Cuič in mac? Nin. em: mac hui Chuind.i.ColumCille. No

it is on that account that his name is living here : and his soul beyond on account of the number that he prepared .i. on account of its length : for “immed” means, namely, “long,” as the poet has said :

Very thin is
The dwarflet's leg a-walking—
The dwarf from beautiful Ross Cas,
By no means is it his side that is long. .i. “fota.”

13. DECAY ATTACKED HIS SIDE. .i. Great running of bowels until his side was not thick. “Frisbert tinu a thoeb,” that is, “romairnestar” (betrayed), as the poet has said :

One who betrayed his lord,
His offspring were not numerous,
Until enemies carried off his head,
His “grey” and his “black-head.”

That is, his *horse* and his *sword* : for “colg” and “dub-cend” are two names for a *sword* in the old Goedilic, as the poet has said :

Not on throats of oxen or cows
The sword of my hero is proven :
On throats of kings it darts power—
This same black-head with Diarmait.

14. THE DESIRE OF HIS BODY HE DESTROYED. .i. He destroyed the desire of his body, that is, its destruction is its non-performance.

15. HE DESTROYED HIS FIGHT. .i. He destroyed the power, as the poet said :

Are ye pleased,
When the truth is spoken to you ?
Who follows love treasures follow ;
He takes not fight against one who is dear.

15. IS NOT THE SON THE SON OF THE DESCENDANT OF COND ? .i. Whose is the son ? Not difficult indeed: the

ní bu in meic hui Chuind gáinni, no neotí. No, nad maicc atnaéct maicc hui cheo chuind .i. ní bui in maicc aict bair popbte .i. maicc hui cheo chuind cié .i. ní bui iapmuas aict ba huia Cuind : quari vixipret, “bá roep-éland cia popodomair móli o Óia.”

17. CUIL DEIM DE EOT. .i. Ní deirna de eot ní nodisbaod cuil .i. o'ndí ar demo .i. disbam. No “de pót” ar choip and .i. de fuachtain.

18. CUIL DEIM DE FORMUT. .i. Ní deirna de formut ní disbaip cuil.

19. PO LIB LIGE, a ai, ar cech saet SRETU SINIA .i. Iр maith lib, a eolchu, a lige Colum Cille, ar noicad a dhuicte no a úp ar cachn galap, no[r]paeasnaisged pail na rína .i. eac rín a [r]pathé.

20. TRÍA THUAITH IDLAIS DORUMEOIN RETU. .i. Le dul dó tríá thuaith nan ídal popinnad am bibdanar fpi Óia, co tabharad popuru cpletum do Óia: ḡ o'ndí ar “peatur” atá rétu.

21. AR CREDLA CAIRPTIU. .i. Iр aipe dorat in meir-ja popru ar in carpat cpedal a cuipp; no, ar a cleirchecht popiec a cairptiu.

22. CATH SIR SOICH FIR: piched pri coluaim. .i. Ropo rutham a chath fpi Demon ḡ Domun, “soich fir”.i. poprecessan pipinne: “piched fpi culuain”; .i. nofúacntaiged fpi á cholaind ifor.

23. CO NA REÐA IN RIÐ-MACC POR DE'DE ÐE'. .i. No co pagá mac in rið .i. Colum Cille, pop ina aipa ephail fil ic Óia.

son of the grandson of Cond, that is, Colum Cille. Or power or fighting was not the part of the son of the grandson of Cond : or, was not the characteristic of the son who was buried that of the son of the grandson of Cond : that is, there belonged not to the son but a perfect death, that is, to the son of the grandson even of Cond indeed : that is, he was not a great grandson but he was a grandson of Cond. As if he had said, "he was a noble offspring, though he suffered much from God."

17. HE PROFANED NOUGHT ABOUT JEALOUSY. .i. He did nothing about jealousy which would take away profanity : from that which is "demo," that is, "I take away." Or, "de fot" is that which is right in it, that is, "about aggression."

18. HE PROFANED NOUGHT ABOUT ENVY. .i. He did nothing about envy which takes away profanity.

19. GOOD IN YOUR ESTIMATION (HIS) GRAVE, O SAGES, AGAINST EVERY SICKNESS OF COURSE OF SEASONS. .i. "Good in your estimation, O learned, is the grave of Colum Cille," for its dew or its clay used to heal against every disease which the course of the seasons would extend, that is, every season its courses.

20. THROUGH AN IDOLATROUS TERRITORY HE MEDITATED CRIMINALITY. .i. When going through the territory of the idols he would know their criminality towards God, so that he used to give on them belief in God: and from what is "reatus," *retu* is.

21. FOR THE SAKE OF RELIGIOUS CHARIOTS. .i. It is why he gave this judgment on them for the religious chariot of their body : or, for his clericship he exchanged his chariots.

22. WITH CONTINUOUS BATTLE HE SOUGHT TRUTH: HE USED TO FIGHT AGAINST FLESH. .i. His battle was continual against Devil and World: "soich fir," that is, he sought truth: "fiched fri culuain :" he used to commit aggression against his flesh here.

23. THAT THE KING-SON MIGHT NOT COME ON THE SECONDARY OF GOD. .i. By no means will the son of the king, that is, Colum Cille, come on the second division which is with God.

24. IN ATHGUTH, IN ATHFERS. .i. Is in
guthn aigthine .i. "Ite, maledicti:" no, "in atghut" .i. is
in guth fil aithle gotha aile remi. "In athfeppr" .i. in ba
is in feppr tanaire pagair, aet is in cét feppr .i. "Uenite,
benedicti, &c."

25. ADRADNACT RIAN A'ES, RIAN A
IMNIURT. .i. Roadaeit piarlu tifad aer uo .i.
piarlu robo renoir & robo' amneptac : ap it re bliadna
.lxx. robo lan de.

26. AR IPPURND IN ALBU O'MUN .i. Ap
omun ippurnd dochuaid in Albain.

huc usque rectum [capitulum.]

[capitulum III.]

IDEA DE COMMENDATIONE LAUDIS EIUS REGE NEPOTUM NEIL.

1. AED ATNOI ULE OLL-DOINE DROM-
CHETAL. .i. Aed, mac Cinnrech, dopat .viii. cumala
do'n Dull aip ainn do thabairt is in molad-ra Choluim
Chilli : & poitneptar Aed do'n Dull commad drumiu
cec cetal in cetal-ra.

2. PECHT AFOR NIA NEM. .i. In tan noregad
in tphen-pep .i. Colum Cille ; ap fit ma .i. tphen-pep, ut
dicitur :

Piodéll Cremthaind Niad Náip
Nírbheip mac bec do leitáin:
Leth a foinne d' ón bunde,
Al leit aile d' [f]indriuine.
Oén-pep di a faiplnd namma
Noípenad re clánamna.

24. IN SECOND VOICE, IN SECOND VERSE. .i. In the fearful voice, namely, "Go ye cursed :" or, "in athguth," that is, in the voice which is after another voice before it. "In athfers," that is, it will not be in the second verse he will come, but in the first verse, that is, "Come, ye blessed, and so forth."

25. HE WAS BURIED BEFORE AGE, BEFORE HIS WEAKNESS. .i. He was buried before his age came to him ; that is, before he was a senior, and was strengthless ; for it is six years [and] seventy that was full from it [the age].

26. ON HELL IN ALBA A TERROR. .i. For terror of hell he went to Alba.

Hither so far the sixth [chapter.]

[CHAPTER VII.]

OF THE COMMENDATION OF HIS PRAISE BY THE KING OF THE UI NEIL.

1. AED LAID DOWN OF ALL MIGHTY-POEMS A POET-SONG.
.i. Aed, son of Ainmere, who gave seven *cumals* for his name to be given in this praising of Colum Cille : and Aed laid down to the blind [Dallan] that more poetic than any song this song should be.

2. THE TIME WHEN THE CHAMPION WOULD REACH
HEAVEN. .i. The time when the champion would come, that is, Colum Cille; for "nia" means, namely, a *champion*, as is said:

The chess-board of Cremthand Brave Champion—
A small child carries it not by little elbow:
Half of its party of yellow gold,
The other half of *findruine*:
One man of its party alone
Would purchase six couples.

3. NI ANDIL. .i. Ni p'bo nemdil la Dia hé, ac̄t pobo dil.

4. NI SUAÍL. .i. Ni p[b'] bec hé. No, “ni hanðil” .i. ni þoindil ḡ ní þo[þ]úatig ní bad þuail.

5. NI SUAÍD. .i. Ni þorufusag.

6. NI NIA NAO NUAD PRI COTACH CONUAÍL. .i. Ni tréen-pepi nan nuad m̄fro fpi cotacé .i. fpi glinnigud chotais Conaill .i. eteip tuatha Conaill apimedon: no, ic denam a cotais fpi tuathair ailib dianechtaip. No, “ni nuad” .i. no con[þ]uil ocund in tréen-pepi [þ]uager ní nuad fpi cotacé Conaill: ḡ “ní suatig” torach na ceille píc. No, dan .i. ni þil ocund in tréen-pepi athnuiged cotacé Conaill: “ni nia” in torach píc. “Fpi cotacé Conaill” .i. ic píe eteip copp ḡ anman.

7. CLUIDSIUS BORB BEOLU BENNACHT BATAR IC TÓI TOIL RÍD. .i. Rocloi beolú innam borb bátar ic apd-píd Tóí, cíu ed bad aíl léo olc do þád, comid bennachad do ghnátip, ut fuit balam.

8. O' DONIB DEIMTECTA, OC DÉO DES-SESTAR. .i. O' donib þodígbað, ic Dia tarriarap.

9. AR AÐBUÐ, AR ANI ATRONNAI AR-GART ÞLAN HU'A HI CATHAIR CONUAÍL. .i. Ar a ammni ḡ ar a áni poeprnai garðn glan hU'a Conuaill mn a chatip. No, hua rom Codíair moip do Laisnib il leth o mathair. No, ar aðbchlof occip ar áni poeprnai in garð glan ḡe: ar ní dénat rom rein, ut faciunt hipocratae.

10. HIC UDBUG CAIN-SRUITH SCEO MAGISTIR MUINTEIRE. “hic uðbuð” .i. “nomen dolorum” .i. ingiu fechi. Robo chain íarum in þruith co na toimled magpie, co na þagbað in galap rein hé: occip dan pobo maigírtip muintere imm on cétna. No, “ingu fechi” .i. iŋ ipreéctain þothogmaing a fechi hé ar immed

3. NOT UNDEAR. *i.* He was not undear with God, but he was dear.

4. NOT TRIFLING. *i.* He was not small. Or, "ni handil," that is, he prepared not, and he knitted not anything which was trifling.

5. NOT PROSPEROUS. *i.* He did not plan well.

6. THE CHAMPION IS NOT WHO BOUND NEW THINGS FOR THE ALLIANCE OF CONALL. *i.* The champion of the new things is not here for alliance, that is, for confirming the alliance of Conall, that is, between the territories of Conall within; or, at making their alliance with other territories externally. Or, "ni nua" (a new thing), that is, there is not with us the champion, who will knit a new thing for the alliance of Conall; and "ni suaig," is the beginning of the sense thus. Or again, that is, there is not with us the champion who will renew the alliance of Conall: "ni nia" is the beginning thus. "Fri cotach Conuail," that is, at peace between body and soul.

7. HE SUBDUED WITH A BLESSING THE MOUTHS OF THE FIERCE WHO WERE AT TOY WITH KING'S WILL. *i.* He subdued the mouths of the fierce, who were with the high king of Toi, though it was what they wished—to say evil, so that it is a blessing they used to make, as Balairn was.

8. FROM MEN WITHDRAWN WITH GOD HE HAS TAKEN HIS SEAT. *i.* From men he was taken away; with God he has rested.

9. FOR ABSTEMIOUSNESS, FOR FASTING, THE DESCENDANT BESTOWED PURE GREAT HOSPITALITY IN [THE] CITY OF CONALL. *i.* On account of his abstemiousness, and on account of his fasting, the descendant of Conall distributed pure hospitality in his city. Or, a descendant of Cathair Mor was he in the side from mother. Or, for pleasure and for amusement he distributed the pure hospitality, and so forth: for he used not to do that, as the hypocrites do.

10. AT DECIDING A FAIR SENIOR AND A MASTER OF FAMILY. *i.* "Hic udbud," that is, a name of a disease, that is, "tightness of skin." The senior was accordingly fair, so that he used not to eat fish lest that disease should seize him: and likewise he was master of a family about the same matter. Or, "tightness of skin," that is, it is hardly his skin surrounded him on account of the abund-

a dan ; no “ic uðbuð” .i. ic fethugud aðbb ic éirnuð cheft na canon : No “ic uðbuð” .i. ic uðbuð [na]n goa : no, “ic uðbuð” .i. ic foibaud .i. ic baðuð cuipp Cíript fo a [f]ul ic offpiund : no, aínm do boith léginu, no ppoppn loci i Ceneol Chonull.

11. PRI ANGEL NACALLASTAR : ATDALL GRAMMATAÐ GREIC. .i. Dognid aingel u' accal-lam, ocuf profoglaind grammaataig amal Þpecu. No, noacilleo grammaataedu ocuf Þrécu.*

12. SOER SECH TUATH SIN HINEDIM. .i. Saer nopechter pecht tuatha, ḡ cimntech aip écimntec ann, nó coic tuata Épndo ḡ vi thuaith in Albaian. No, nopechtea pectapí-tuath : no, ba ḡaerj nopechtaip fílinde ip in tip thuaid. “Sin inetum” .i. ip amlaid jin dognid a þaifneir, aip fit jin .i. amlaid, ut dixit poeta :

Jún teit in mal 'm a tech þig,
In degiult cen carraiþ tuit,
Con durb-ciund in a dag-þcip.

.i. cip (.i. lam) ondí aip “capio.”

13. MAC FEDLIMID[ē] FÍCH TUATH FINN OUT. .i. Mac Fedlimid[e] dia fichtip, no dia fognatip in píce tuath : ḡ cimntech aip ecimntech ann beorj : no, vi a fích in tip tuatig. “Finn out” .i. finem mundi ; no, nofítip cípich ḡ comlainer in popcetal, no a bair fén. No, jún inedim mac Fedlimid[e]. Finn .i. ip é indírim amlaid jin mac Fedlimid[e] aip in fích atuati.

14. NI TOICHES DO'N BITH BA SIR DO CHROICHE CUMNI. .i. Ní ma túocaid pop bith che aip gairde a amripe : popo týuthain do cíumnuigud cíoché pop a cípp. No, ní can céppad doċuaid do'n bith do lucht Tó : no, ni popo tó do lucht in betha in

* With this word ends imperfectly the copy in Lebor na hUidle : the remainder is from Lebor Brecc.—[Ed.]

ance of his qualifications : or, "ic udbud," that is, at the perceiving of difficulties in explaining the questions of the Canon. Or, "ic udbud," that is, at destroying the falsehoods : or, "ic udbud," that is, at submerging, that is, at dipping the body of Christ under his blood at Mass : or, it is a name for a reading hut, or of a special place in Cenel Chonaill.

11. TO AN ANGEL HE USED TO SPEAK : HE SPOKE GREEK GRAMMAR. .i. He used to address an angel, and he learned grammar like Greeks. Or, he used to address grammarians and Greeks.

12. A NOBLE ONE WHO SOUGHT NORTH : THIS ONE I RELATE. .i. A noble one who sought seven territories, and definite for indefinite in it, or, the five territories of Eriu, and two territories in Alba. Or, he used to seek extern territory: or, it was noble he followed truth in the north territory. "Sin inetum," .i. it is thus he makes its narration, for "sin" means, namely, *thus*, as the poet said :

In this manner the chief goes round his house of a king,

In good raiment without a storm-shower through it,
With his black head (sword) in his good grip (in
his right hand).

That is, "cip," (hand) from the word *capio* (I hold).

13. FEDILMID'S SON IN THE NORTH TERRITORY KNEW END. .i. The son of Fedilmid for whom used to fight, or whom used to serve the twenty territories: and definite for indefinite in it still : or from whom the north country boiled. "Finn ouit," that is, the end of the world : or he knew the end and completeness of the doctrine, or his own death. Or, thus I relate the son of Fedilmid. "Find": that is, it is he I relate thus—the son of Fedilmid from the territory in the north.

14. THERE WENT NOT FROM THE WORLD [ONE] WHO WAS MORE CONTINUAL FOR CROSS'S REMEMBRANCE. .i. Not well he came on this world on account of the shortness of his time : he was everlasting for the remembering of a cross on his body. Or, not without suffering he went from the world for the people of Tay: or, there was not silence for the people of the world, when he suffered. Or, there came

tan pocheraij riúim. No, ní éantic do'n bith hille bidh
puthaine do éuimníugad cnochi Círixt.

15. CONFÍS FÍGLESTAR O GNIM GLIN-
DÉSTAR. i. Inní nofíged, no nofuaidead, no nofegad
o fígill impaité do denam, no noglindead o gnim: no,
noglinndis o gnim quod ppredicaret uerbo, ut dicitur:
“impleuit factip quod ppredicauit ueribit:” ɏ dan
cofegad fígill do denam i. da éet deac plechtain.

16. CONGÉIN DE GEINN AN HUA AIRT,
NIS NEILL CO NERT. i. Co roghair de rin co n'ba
gein opdonige he. No, roghenair geinn an de i. hua
Airt mic Cuind eftide, no hua Neill. No, gein fír
roghenair de: gein eftidairc, naftmar, “Concept” [recte
co neart] i. ríobo neartmari. No, “nifneill co nift” i.
ní fír neartair claimh Neill doberpead toeb, acht fíria
neartu in Spíruata noeib. No ric: “hua Airt nif Neill
co nift” i. ní a nift Airt no Neill nobaigad, cia n'ba
raeph-chland.

17. NAT FUICH FECHT DI AM BATHEAR.
i. Ni deirna fuachtain in bud chóir a bap vi am
ban he fein nobeti do chena: no, ni deirna fuachtain
fecht atbath i. ní oc marbad neich ele atbath.

18. BUICHL BRON CÉRD CUIND DUL DO
DRUIB METI MAITH. i. Robhríp bpon-cath fop
Chond i. Léith Cuind con a elatáin ap dul do Col.
Cilli do thairípprin uainib: no, pobui uch ɏ bpon hi
ceiridh Chuind i. in elatáin, no in écri Chuind: no
pobui bhríppred ɏ bpon hi caéair Chuind vo'n druib
pobi fop Colum Cilli tian dechaid anund: no, do'n
bpon ɏ toirpre éantic hil Léith Cuind iarn é Coluim
Cilli. “Meti maith” i. if mor meit in mathiuropa
bui do a tuisib bui paip.

19. MAC-AINM CRUICHE. i. Dóirat ainnm do
chpoich: no mac nif bud chumain ainnm chpoiche
Círixt: no, if air-ainm tharom duind in mac pocher and.

not to the world hither [one] who was more everlasting for the remembering of the cross of Christ.

15. THE CONWEB HE FIGULATED FROM DEED HE FOLLOWED .i. The thing he used to weave, or he used to sow, or he used to view from figulation, he used to meditate to do, or he used to follow from deed: or, he illustrated from deed what he would preach in word ; as is said : "he fulfilled in deeds what he preached in words," and also he used to view to make figulation, that is, twelve thousand prostrations.

16. SO THAT THERE SPRUNG FROM IT A NOBLE OFFSPRING, A DESCENDANT OF ART, NOT OF NIALL WITH STRENGTH. .i. So that there sprung from that that he was an illustrious offspring. Or, an illustrious offspring was born from it, that is, a descendant of Art, son of Cond, was he ; or a descendant of Niall. Or, a true offspring was born from it ; an offspring celebrated, full of grace. "Concert [*recte, co nert*], that is, he was strong. Or, "nis Neill co nirt," that is, not with the powers of the *Clanna Neill* he used to side, but with the powers of the Holy Spirit. Or, thus: "Hua Airt nis Neill co neirt" .i. not from the power of Art or of Niall he used to boast, though he was a noble offspring.

17. WHO COMMITTED NOT AN INJURY FOR WHICH ONE DIES. .i. He committed not an injury for which his death would be just, if it were itself that were for him already : or, he committed not an injury when he was dying, that is, it is not at killing another one he died.

18. THE PROFESSION OF COND BROKE GRIEF THROUGH HIS GOING FOR A STAY OF GREATNESS OF GOOD. .i. There broke a grief-battle on Cond, that is, Cond's Half, with its science on Colum Cille's going for a stay from them: or, there were wail and grief in the profession of Cond, that is, in the science, or in the poetry of Cond: or, there were misery and grief in the city of Cond from the stay which was on Colum Cille when he went over ; or, from the grief and sadness which came into Cond's Half after the death of Colum Cille. "Meti maith," that is, large is the greatness of the goodness which was to him from the stay which was on him.

19. A SON-NAME OF CROSS. .i. He gave name to a cross : or, a son to whom was mindful the name of Christ's cross : or, a heavy back-blemish to us is the son who suffered in it.

*English
answering
to Mr. Moore*

20. CUICE AÍAS: ECE AER: CERTO INDIAS

.i. Comice ro a aer con eibailt. "Ece" .i. "ír pollur
dam int aer hi cein atu oc denam huius laudir :" ap
dolecthea do a fuile cein bui oc denam in molta.
"Cepto indiar" .i. ír mor a chepti indipimm, no
ceptaide indipim.

21. ALLIATH LEO BIND HI [S]NECTO NU-
DÁL. .i. Alliath .i. al-lith idem occup lith aille : amail
gláeid leomain bind hi rnechta in táil nui aille ino leith
.i. Colum Cille : ap in tan dorbeate in leo a glaeid
air, tecait na huli anmunna futhi co tabair tíi di
a eibul immwo, con eplet ír in luc rín riu luch 7
rindach. Tíic in felche chuice-rium iap rín co tábaip
renite imme-rium post con epil. Sic Colum Cille.
Intíi im a tabrad tíi a popcetal, ni theiged uad:
taippe riu androectaid tíi popcetal Mic De in a
thimcell rom. No, "all-iath" .i. hin iath hi nulla, ap
teit in leo in iath in alla cein bür in coipne, co tabair a
glaeid air iapn dul hi mach ír in dail nui. hind aille
don doagnid Col. Cille co durcad na manach him
iarpmergí popaitmentar hic. No "allhiath" .i. ariole
anmunna 7 téri fatrine occa .i. pprepen 7 ppetepitum
7 futurum, con indtjamlachaep Colum Cille vo rín,
ap nobatap na tpede rín occa. No, "bind do neoch
do nu-dál" .i. ír bind i fecht-ri hi nú-dál .i. in dál nua
.i. aingil nucrat leo in leo ír in all-iath inntjamlaigntech
.i. in coelum.

22. CO EC CO ECUALS INTECH HI CO-
LUAIN CO HETHER: A ROGU ROFER SUBA
SAM-SITH. .i. Co m' ec no con indiprib jcela Coluim
Cilli: no quando, ut dicitur "co amm".i. c' indur indiffet
co m' ec jcela Coluim Cilli, ap ní éalla popim-ri an
indur [r]in .i. intech doéuaid hi colaind co hether, amail
dochuaid Pol : occup ba he a roga rín, ap teiged cec
dardain cein bui hi colaind ad coelum, ut fepunt pepiti.
"Rofer" .i. roferiuptar a roga cur in rith hi fil rith 7
ruba : no, roferiuptar co tarpad a rogu do co ram-

20. HITHERTO AGE : MANIFEST SKY : PROFESSIONS I HAVE RELATED. i. Up to this his age until he died. "Ece," that is, "manifest to me the sky while I am at making of this praise;" for his eyes were allowed to him while he was at making of the praise. "Certo indias," that is, "great his professions I relate," or, "truthful I relate."

21. HE CRIED A MELODIOUS LION IN A SNOW'S NEW MEETING. i. "Alliath," that is, "al-lith," the same as "lith a aille" (the vigour of his praise) : like the roar of a melodious lion in snow in a new meeting is the praise of the strong one, that is, Colum Cille: for when the lion gives his roar out of him all the animals come at it, until he gives a coil of his tail around them, so that there die in that place a flock of rats and of foxes. The hunter comes to him then until he gives nets about him afterwards, so that he dies. Thus Colum Cille. The person around whom he would give the coil of his teaching would not go from him : the strong power of the coil of the instruction of the Son of God remains around him. Or, "all-iath," that is, "hin iath in alla" (in the land of the cave), for the lion goes to the land of the cave, while the frost remains, so that he gives his roar out of him after going out into the new meeting. The praise, then, which Colum Cille makes for the awakening of the monks about midnight, is commemorated here. Or, "Allhiath," that is, a certain animal and three prophecies with it, namely, the present and past and the future: so that Colum Cille is likened to this one, for he had these three. Or, "bind do neuch do nu-dal," that is, he is melodious this time "hi nu-dal," that is, in a new meeting, that is, angels that carried with them the lion into the comparative cave-land, that is, into heaven.

22. UNTIL DEATH HOW SHALL I RELATE A ROUTE IN FLESH TO HEAVEN ? HIS CHOICE MADE A JOY CALM-PEACE. i. Until my death I shall not by any means relate the tidings of Col. Cille, or *when*, as is said, "co amm" (what time?) that is, in what manner shall I relate until my death the tidings of Colum Cille, for that manner fits not on me: that is, a route he went in flesh to heaven, as Paul went: and that was his choice, for he used to go every Thursday while he was in flesh to heaven, as the learned say. "Rofer," that is, he effected his

rithe .i. co rithe int rampaid, ar if and atbath. No, forsunip rithe vi a t̄famad in techt dōchoidh hin ethere.

23. ROSOLUI SOCHLA SUIDE DODERB. .i.
Rofuasplaic fuithe “Dērb” .i. if demin
dorigne rin.

24. NI ONG OEN-TIGE, NI ONG OEN-TETI.
.i. Ong .i. uch .i. ni huch oen-tige .i. ni an oen-tig ata
a chainud, sed in multip domibus. Sic in frequente.
No “ong” .i. tavall: no ted .i. timmpain, no ted .i. plige:
ni tavall oen-tige iapom, no ni tavall oen teti, no
tavall oen-pliged dum coined Colum Cilli. Ubi ept
ong .i. tavall .nn. hi Fotha b̄reth, ut dicitur:
“Ongab, corcāib caput” .i. ar óman a tavall di a
corc dia carib. “Ong” .i. ongair: Ni p’bo hongair
oen-tige, sed, nob ongair ill-tige: no, ni p’bo hongair
oen-pliged, sed multarum.

25. TROM-TUATH FOCUL FOETHUIND. .i.
Ir t̄iomm tuath, no if t̄iomm a chained oc na tuathaib,
⁊ focul gonaib nech foethuind. No, “focul foethuind” .i.
foetheind each uch: no foethuind .i. focul foethuind each
in rcel-ra.

26. ARDLECHT DE LOCHARN IN RIÐ
DORADBUD ROATHLAS. .i. Ir apd-follur comid
lochapn. No “in lochapn in piȝ,” de pōdelecht̄ dino in
molad-riȝ fop Colum Cille in nezno coelopum. Uel sic:
cia pōdibat hiȝur̄ poatlaȝr̄ tall. “Rodlecht do lochapn
in piȝ” .i. Colum “cia pōbaited hic co poatlaȝr̄ tall,” ⁊
pic contigit ei.

27. AMRAD INSO IN RIÐ RODOMRIÐ—
FORDONSNALDE SIONE. .i. Ir amra in þad ro,
no amra in þath: no amraid (.i. dodairg). No amra in

choice to the palace in which are peace and joy: or, he effected that his choice was given to him until summer-peace, that is, to the peace of the summer, for it is in it he died. Or, the surety who went to heaven prepared peace for his congregation.

23. THE GOOD MAN RESOLVED UNCERTAIN WISDOM. .i. He resolved wisdom to them. "Derb," that is, it is certain he did that.

24. NOT THE WAIL OF ONE HOUSE, NOT THE WAIL OF ONE STRING. .i. "Ong," that is, "uch," that is, not the wail of one house, that is, not in one house is the wailing of him, but in many houses: so in the following. Or "ong," that is, *tribulation*; or, "ted," that is a *tympanum*, or "ted," that is, *way*: not the tribulation of one house then, nor the tribulation of one tympanum, nor the tribulation of one road for us, is crying Col. Cille. Where is "ong," that is, *tribulation*? Not difficult: in Fotha Breth, as is said: "Ongaib, coscaib carut" (with tribulations, corrections of friends), that is, for fear of their tribulation from the correcting of them by their friends. "Ong," that is, "ongain," (. . . .) : it was not an "ongain" of one house, but of many houses: or, it was not an "ongain" of one way, but of many.

25. OF HEAVY TERRITORIES IS A WORD OF NOISE. .i. The territory is heavy, or heavy is the crying for him with the territories, and a word which wounds one is "fothuind." Or, "focul fothuind," that is, soreish is every wail, or "fothend," that is, a word which presses every one is this news.

26. IT WAS DUE TO THE LAMP OF THE KING WHICH WAS EXTINGUISHED, THAT IT RELIGHTED. .i. He is high-bright, so that he is a lamp. Or, "the lamp of the king," from it was due to us this praising on Col. Cille in the kingdom of heaven. Or thus: though it was extinguished here, it relighted beyond. "It was due to the lamp of the king," that is, Colum, "though it was extinguished here, that it relighted beyond"; and thus it happened to him.

27. THIS IS THE ELEGY OF THE KING, WHO HAS KINGED ME—MAY IT CONDUCT US TO SION. .i. Wonderful is this saying, or wonderful the grace: or, "ainreid," that is,

piṭ nan ala fil poi in uaffrana. No iŋ mand int "am" fil and ɿ "morr" aŋ port morphem ppetium laudif datum eft coeco: aŋ iŋ mand int "am" ɿ "nem" .i. nem-piath dim, aŋ iŋ nem in thucad do hil log a molta in pið. "Rotampíð-raf".i. dorpat riðe dam-raf, aŋ iŋ ee Col-um Cille dorpat ollamnað dam. "Fopdonfnaide Sione" .i. pþnauðe co Sliab Sion .i. cup in cathraig nemdai.

28. ROTOMSIB-SA SECH RIAGU. .i. "Ropia pindē chua fech in lucht bite oc riagad caich." .i. demna: "no jomuca fech demna in aeoir ad requiem sanctorum." No "fech riagu" .i. fech ingene Oircc: tþer filiae horoci quae viueffir nominibus nominantur in coelo ɿ in terra ɿ infejno. In coelo quidem Sthemo ɿ Eupiale [ɿ] Meduira: in terra Clotho, Lachesis, Atropos: in infejno Alecto, Megæeta, Teriphone.

29. ROREID MENMA DUBA DIM. .i. "Robo joraid dam dul fech na demna duba" .i. ubi sunt demoneř: ɿ mentitum .i. go, mentita .i. goa .i. Robo joraid dampfa dul fech na goa duba: no, poeppedi dimm demna duba: no, rob' aŋjoraid do na lochtai, no na goa duba hi menman do chori dimm. No, pedigrid ɿ lafid dimm na bþeca duba hfejj Óemun fóim."

30. DOMCIFFE CEN AINME HUA CUIRP[RI] CATHRA CON UASLE .i. "Copab capa dam cen ainim hoa do Choiþpji Ni-a-pepi do Laiginib:" aŋ iŋ hui Æthni, ingen Óimma meic Noe, a mathair, do Choiþpji Laigen, ut dicitur:

Æthni aippechda 'n a biu,
In riðan vo Choiþpji,
Mathair Cholium, comalln gle,
Ingen Óimma, meic Noe.

Ocup baba hua hinn Noe fin do Chathaij Mop, mac

difficult. Or, wonderful the course of the Alas (Alleluias) that follow the Hosanna. Or, the "am" that is in it is the same as "death," for after death the reward of the praise was given to the Blind (Dallan) : for the "am" is the same as "nem" (heaven), that is, heaven-reward, for it is heaven that was given to him in price of the praising of the king. "Rotamrigsa," that is, "who gave sovereignty to me, for it is Colum Cille who gave *Ollamnas* (office of chief poet) to me." "Fordonsnaide Sione," that is, may he conduct us to Mount Sion, that is, to the heavenly city.

28. .I. MAY HE BRING ME PAST TORMENTS. .I. "May he bring us to him past the crew, who are tormenting every one," that is, demons : or, "may he waft me past the demons of the air to the peace of the saints." Or, "sech riagu," that is, past the daughters of Phorcus : these are three daughters who are named with different names in heaven, in earth, and in hell. In heaven, indeed, Sthenyo, and Euryale [and] Medusa : in earth Clotho, Lachesis, Atropos : in hell, Alecto, Megaera, Tesiphone.

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Ethne principal when alive,
The queen of the Corprigi;
Mother of Colum—a clear fulfilment—
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And that Noe was a descendant of Cathair Mor, son of

Þedlimis Þip-urðglari, “Con uaf[li]” .i. hua Chathaip uafail in Coirpre fin.

31. OLL-RATHA RODIALL, OLL-NATHA NIME NEMÐRIAN NI DAM UAIN. NI ÓI[S] SCEOI'L DO HUA NEILÙ .i. If mor in rodiall .i. in rogneisud ɿ in cþuthusud ɿ in viol doþatuf forr na foclu-raf anuaffr. “Oll-natha” .i. molad: no, if uille na inðar caé nath doþigued do nim ɿ do gþein hin nime in nath-ro. No, if oll in nath dognitif na filid for tuf do gþein ɿ do eþca, ɿ ní moo in deimnusgad doþeritif forrai oltarf doþatuf-[r]a fund: no, cid oll lind eþdarecup natha gþeine ɿ eþca, ni moo lind, ol in file, oltarf eþdarecup etþrechta Cholum Cilli. “Ni dam uain” .i. ap coecatuf eft itepum .i. ni huain dam .i. “ni [f] etaim in molad do denam pech aþo, ap puctha mo þuile uaimm.” No sic: “ni dam uain þpi a denam hin natha cu holl, ap nifacim nem na gþein. “Ni vi[r] fceoil” .i. ni can feel do huib Neill fin anuaffr.

FIN. IT. AMEN.

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Except in the Introduction I had intended to write the English form “Colum” invariably, as it is the most usual in the Amra, but I find that in some places *Columb* has found its way into the translation: the oldest Irish form is *Colomb*.

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31. GREAT CIRCLES OF GREAT TURNINGS, GREAT POEMS OF HEAVEN TO ME SUNLESS IS NOT A SUITABLENESS. NOT A TRIFLE OF A STORY ABOUT UA NEILL. Great is the great declension, that is, the great formation and the shaping, and the finish I have given on these words above. “Oll-natha,” that is, praising: or, greater than every poem which has been made for heaven and for the sun of the heaven is this poem. Or, great is the poem the poets used to make at the beginning for the sun and moon, and not greater the confirmation they used to give on it than I have given here: or, though great in our estimation is the celebrity of the poems of the sun and moon, not greater in our estimation, says the poet, than the celebrity of the death of Col. Cille. “Nidamuain,” that is, for I am blinded again, that is, “ni huain dam” (there is no opportunity for me), that is, I cannot make the praise beyond this, for my eyes have been taken from me. Or, thus: I have no opportunity of making the poem mightily, for I see neither heaven nor sun. “Ni dis[s]ceoil,” that is, not without a story for the descendants of Niall that down.

IT ENDETH. AMEN.

or something in that way, to indicate the resolution of the contraction. Meantime, while I have thus preserved a uniformity pleasing to the eye, I have done no injustice to the student, for in the accurate lithograph copy of Leb. na hUidle, published some time ago by the Royal Irish Academy, he can see the contraction at a glance, while from the present edition he can test my mode of resolving it.

As I had no opportunity of representing in print the dotted *n* and *m*, I shall here point out the words in which they occur:

The *n* of *ruiln*, p. 8, line 17 : the *m* of *teopam*, and of *bliaovanm*, p. 10, fourth line from foot : the *n* of *cīng*, next line : the second *n* of *cēnōnaib*, p. 14, line 1 : the *n* of *doraiþingēnt*, same page, line 2 : the second *n* of *nongeban*,

ib., line 4 : the n of m in lar in góedel, ib., seventh line from foot : the n of m and guēn, ib., sixth and fifth line from foot, and p. 16, line 13 : the n of deilmn and vi[þ]olang, p. 24, Article 1, and again, Article 3: the m of aþm biu, p. 28, Article 9 : the n of angil Óé, p. 30, Article 1 : the n of angil, p. 32, Article 13 : the n of o'angil, p. 38, Article 9 : the n of immeón, p. 40, Article 11 : the n of angel, p. 64, Article 11.

Corrections of text.—mō innarba, p. 8, line 10 [ms. in cinnarba]: puc, p. 12, line 9 from foot [ms. puč]: rcít, p. 16, line 12 [ms. rcít]: i cpub, p. 18, line 15 [ms. ícpub]: deþmerectaigstir, p. 18, line 8 from foot [ms. deþ—] docuirinet p. 20, line 3 [ms. docuirmet]: rencaid, p. 24, Article 3 [ms. repcaid]: pluned, p. 28, Article 13 [ms. plunend, with the second n dotted to indicate *deletion*]: bind, p. 32, Article 7 [ms. bind]: 'n a cpidib, p. 32, Article 11 [ms. naçpivid]: angil Óé, p. 32, Article 13 [ms. angel Óé]: nochluned p. 36, Article 3 [ms. nochluned]: int éc, p. 38, Article 8 [ms. intéc]: dorcanad, p. 40, Article 11 [ms. dorcajan]: ni nia, p. 62, line 6 [ms. nimia].

Translation: For comma after “north-west,” p. 11, fifth line from foot, read “period:” for “treasures,” p. 13, line 11, read “gifts:” for twenty-fifth line, p. 13, read “O conscience with its soul pure :” to “Obscuration,” p. 17, seventh line from foot, prefix “Culu,” that is :” for “wander” p. 27, line 15, read “dwell:” p. 43, Article 7, dele *comma* after “Maistin:” for “finite, p. 55, Article 3, read “definite.” In the translation there are, no doubt, some contestable and absolutely erroneous renderings: these, however, I must leave in the care of my readers until I examine them in the Second Part.

I find *one* error in the printed Irish—mòbair [recte inbair] p. 16, line 18. For libup-leigdoct, p. 32, Article 7, read libup leig doct: *dele* hyphen in polef-aíl, same page, Article 9.

N.B.—The “Amra,” which in the original is written in double column each page, begins at top of p. 5, and breaks up at foot of p. 12. The supplement from the Leb. Brecc is from the back of fol. 110.

difficult. Or, wonderful the course of the Alas (Alleluias) that follow the Hosanna. Or, the "am" that is in it is the same as "death," for after death the reward of the praise was given to the Blind (Dallan): for the "am" is the same as "nem" (heaven), that is, heaven-reward, for it is heaven that was given to him in price of the praising of the king. "Rotamrigsa," that is, "who gave sovereignty to me, for it is Colum Cille who gave *Ollannas* (office of chief poet) to me." "Fordonsnaide Sione," that is, may he conduct us to Mount Sion, that is, to the heavenly city.

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31. OLL-RATHA RODIALL, OLL-NATHA NIME NEMGRIAN NI DAM UAIN. NI DI[S] SCEOI'L DO HUA NEILL .i. Is moí in riordall .i. in ríogheisgusd ḡ in eputhusgusd ḡ in diol dopatuir fórr na foclu-raf anuarr. “Oll-nathá” .i. molad: no, is uille na indar caé nath dopigmed do nim ḡ do gpein him nime in nath-ro. No, is oll in nath doignitir na filid fórr tuir do gpein ḡ do easca, ḡ ní moo in deimniusgad doberptir fórrai oltar dopatuir-[r]a rúnd: no, cíod oll lind epráircur nathá gpeine ḡ easca, ní moo lind, ol in pile, oltar epráircur etrechta Choluim Cilli. “Ni dam uain” .i. ap coecatur eft itepum .i. ní huain dam .i. “nī [f] etaim in molad do denam fech afo, ap iuctha mo ruile uaimm.” No sic: “nī dam uain fpi a denam him nathá cu holl, ap níraicim nem na gpein. “Ni di[r] pceoil” .i. ní can feel do huib Neill pín anuarr.

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In representing the original I have made no distinction between uncontracted and contracted syllables, as I could not do so without disfiguring the page with the introduction of either Roman characters, or brackets,

Fedelmid Fir-urglas. “Con uais[le],” i.e. a descendant of noble Cathair is that Coirpre.

31. GREAT CIRCLES OF GREAT TURNINGS, GREAT POEMS OF HEAVEN TO ME SUNLESS IS NOT A SUITABLENESS. NOT A TRIFLE OF A STORY ABOUT UA NEILL. Great is the great declension, that is, the great formation and the shaping, and the finish I have given on these words above. “Oll-natha,” that is, praising: or, greater than every poem which has been made for heaven and for the sun of the heaven is this poem. Or, great is the poem the poets used to make at the beginning for the sun and moon, and not greater the confirmation they used to give on it than I have given here: or, though great in our estimation is the celebrity of the poems of the sun and moon, not greater in our estimation, says the poet, than the celebrity of the death of Col. Cille. “Nidamuain,” that is, for I am blinded again, that is, “ni huain dam” (there is no opportunity for me), that is, I cannot make the praise beyond this, for my eyes have been taken from me. Or, thus: I have no opportunity of making the poem mightily, for I see neither heaven nor sun. “Ni dis [s]ceoil,” that is, not without a story for the descendants of Niall that down.

IT ENDETH. AMEN.

or something in that way, to indicate the resolution of the contraction. Meantime, while I have thus preserved a uniformity pleasing to the eye, I have done no injustice to the student, for in the accurate lithograph copy of *Leb. na hUidle*, published some time ago by the Royal Irish Academy, he can see the contraction at a glance, while from the present edition he can test my mode of resolving it.

As I had no opportunity of representing in print the dotted *n* and *m*, I shall here point out the words in which they occur:

The *n* of *ruiln*, p. 8, line 17 : the *m* of *teopam*, and of *bliaðannm*, p. 10, fourth line from foot : the *n* of *cīng*, next line : the second *n* of *cēnoraib*, p. 14, line 1 : the *n* of *voraiþngeþt*, same page, line 2 : the second *n* of *nongeban*,

ib., line 4: the n of m in lær in góedel, ib., seventh line from foot: the n of m and guēn, ib., sixth and fifth line from foot, and p. 16, line 13: the n of deilmn and v[é]olam̄, p. 24, Article 1, and again, Article 3: the m of aqm̄ bñ, p. 28, Article 9: the n of angil Óé, p. 30, Article 1: the n of angil, p. 32, Article 13: the n of d'angil, p. 38, Article 9: the n of immeon, p. 40, Article 11: the n of angel, p. 64, Article 11.

Corrections of text.—m̄d innarba, p. 8, line 10 [ms. in cinnarba]: puc, p. 12, line 9 from foot [ms. puć]: rcíč, p. 16, line 12 [ms. rcíð] : i cpúb, p. 18, line 15 [ms. icpub]: vərmərəctasiḡt̄, p. 18, line 8 from foot [ms. vəp—] docuim̄et p. 20, line 3 [ms. docuim̄et] : rencaid̄, p. 24, Article 3 [ms. rejcāid̄]: pluned̄, p. 28, Article 13 [ms. plunend̄, with the second n dotted to indicate deletion]: bñd̄, p. 32, Article 7 [ms. bind̄]: 'n a cniðib, p. 32, Article 11 [ms. naçriðib]: angil Óé, p. 32, Article 13 [ms. aingel Óé]: nochluned̄ p. 36, Article 3 [ms. noch-luned̄]: int̄ éc, p. 38, Article 8 [ms. int̄éc]: doçcanad̄, p. 40, Article 11 [ms. doççanad̄]: m̄ ma, p. 62, line 6 [ms. nim̄a].

Translation: For comma after “north-west,” p. 11, fifth line from foot, read “period:” for “treasures,” p. 13, line 11, read “gifts:” for twenty-fifth line, p. 13, read “O conscience with its soul pure :” to “Obscuration,” p. 17, seventh line from foot, prefix “Culu,” that is :” for “wander” p. 27, line 15, read “dwell.” p. 43, Article 7, dele comma after “Maistin :” for “finite, p. 55, Article 3, read “definite.” In the translation there are, no doubt, some contestable and absolutely erroneous renderings: these, however, I must leave in the care of my readers until I examine them in the Second Part.

I find one error in the printed Irish—m̄baird̄ [recte inbaird̄] p. 16, line 18. For libup-leigvoct̄, p. 32, Article 7, read libup leig voct̄: dele hyphen in polef-aíl, same page, Article 9.

N.B.—The “Amra,” which in the original is written in double column each page, begins at top of p. 5, and breaks up at foot of p. 12. The supplement from the Leb. Breec is from the back of fol. 110.





